

Truth Versus Tradition

Dassan Dass

www.SatNaam.info

Truth Versus Tradition

Copyright © 2012 by www.SatNaam.info

First Edition December 2012

All rights reserved. However, do feel free to use any part of this book for inspiring others just mention where you got the information from i.e. Dassan Dass. You can also help distribute the books by purchasing them online from the website. This is a not-for-profit Seva project done on a volunteer basis – so feel free to join in.

CONTENTS

| | |
|---|-----------|
| Introduction..... | 5 |
| 1. The Age Of Darkness : Kal-Jug..... | 5 |
| 2. The Real Rules (Rehats) | 13 |
| 3. Buying and Selling Gurbani - The Akhand Paat Business | 22 |
| 4. Ardas - Praying For Fulfillment of Worldy Desires | 26 |
| 5. The Eternal Definition Of A Cult..... | 37 |
| 6. Puran Khalsa vs Panj Piare | 39 |
| 7. A word On 'Khalsa Panth' | 46 |
| 8. Amrit - Real Spiritual Meaning..... | 50 |
| 9. Can Akhand Paat Liberate You From Evil Spirits? | 58 |
| 10. Sharing The Divine Knowledge and Experiences..... | 60 |
| 11. Gurdwara and Pilgrimage | 64 |
| 12. Real Eternal Meaning Of Kirtan..... | 69 |
| 13. Does praying to past Gurus work?..... | 71 |
| 14. Controversies in Sikhism..... | 73 |
| 15. Three Types Of Amrit - Sant Ishar Singh Ji..... | 73 |
| 16. Slandering Sants and Satgurus By Some Sikh Groups | 74 |
| 17. What is religion? | 78 |
| 18. The spiritual Ks that please God | 82 |
| Kesh : The Hairstyle that pleases God | 83 |
| Kanga : The comb that pleases God..... | 83 |
| Kara : The bangle that pleases God | 83 |
| Kacha : The underwear that pleases God | 83 |
| Khanda : The path of the double edged sword that leads to God | 84 |
| Khalistan : The Kingdom of the Pure | 84 |
| Kaum : The Greatest Tribe | 84 |
| Khalsa Panth : Path of the Pure | 84 |
| 19. Freedom From Religious Superstitions | 84 |
| 20. Saas Saas Naam Simran | 87 |
| 21. The Eternal Meaning Of The word 'Dharam' | 88 |

| | |
|---|------------|
| 22. Will The Gurdwara Save Your Soul? | 95 |
| 23A. Real meaning of GURU KHALSA | 97 |
| 23B. Comment on GURU KHALSA article by Dassan Dass..... | 105 |
| 24. Nanak and Creator | 108 |
| 25. Traditional Sikhism Website sarbloh.info..... | 112 |
| 26. Regarding Professor Darshan Singh Being Excommunicated from the Sikh Panth ... | 113 |
| 27. Way of the Warrior-Saints..... | 114 |
| 28. Dassan Dass Ji's Discussion With A Sikh Elder..... | 119 |
| 29. Discussion About Keeping Hair..... | 138 |
| 30. Reply To Aggressive Comments From An Offended Sikh | 158 |
| 31. Using High Sounding Titles Like Khalsa..... | 162 |
| 32. Meaning Of Amrit-Dharee..... | 163 |
| 34. The Real Amrit-Dharee..... | 166 |
| 35. Sukhmani Readings To Fulfill Worldy Wants..... | 167 |
| 36. Punishment From Akal Takhat - Truth never bows | 171 |
| 37. Guru Granth Sahib Ji's Teaching Versus What Some Sikhs Do | 174 |
| 38. Do we need living Gurus and Sants?..... | 178 |
| 39. Sikh Controversies about eating meat & Raag Mala | 181 |

Introduction

Articles about current day practises of Sikhs that have strayed from the Truth, and have now become hardened traditions.

1. The Age Of Darkness : Kal-Jug

Guru Nanak Patshah Ji and Akal Purakh has been very kind on us by giving us complete divine knowledge – Puran Braham Gyan needed for Puran Bhagtee in the Asa Di Vaar. And if we understand and bring this divine gift into our daily lives as explained in this text then we can make our life sublime.

The human being has been the most beautiful creation of Akal Purakh Paarbraham Parmeshwar out of the 8.4 million species (84 lakh junie). This is the only species which can

- achieve salvation,
- meet the Creator,
- become one with the Almighty

This human body has been given to you.

This is your chance to meet the Lord of the Universe.

Nothing else will work.

Join the Saadh Sangat, the Company of the Holy;

vibrate and meditate on the Jewel of the Naam. ||1||SGGS 12

Now to understand the following verse of Guru Nanak's from Asa-Di-Var, SGGS 470 :

Verse, First Mehl:

O Nanak, the 'Meru'-human has one chariot and one charioteer.

In age after age the chariot and chaitoteer change; the spiritually wise understand this.

In the Age of Sat, contentment was the chariot and righteousness the charioteer.

In the Age of Treta, celibacy was the chariot and power the charioteer.

In the Age of Dwapper, penance was the chariot and truth the charioteer.

In the Age of Kal, fire is the chariot and falsehood the charioteer. ||1||

Guru Nanak Patshah has compared the human life with “Meru mountain which is surrounded by all kinds of stars, full of all kinds of treasures – diamonds, gold etc.

This means that human life is

- surrounded by all kinds of spiritual and eternal treasures,
- so capable that it can own all kinds of eternal and spiritual gifts from the Almighty,
- the only one way that we can reach these eternal treasures of spirituality and Almighty Himself,
- where we can become one with Akal Purakh, be absorbed in Him and become like Him

That is why the human life is the most beautiful creation of God.

O Nanak, the "Meru"-human has one chariot and one charioteer.
SGGS 470

This human body has been regarded as a chariot, "Rath". The human body is the chariot that carries our soul, which has been departed from the Almighty since its creation for many ages. This chariot changes with death and rebirth, but keeps on carrying our soul. Who drives this chariot? Meaning, what is the motivational force for the human body's deeds, actions, reactions, thinking, acts, behavior, its thoughts, its vision? The motivational force driving the body chariot can be any one of the following :-

1. Contentment in Truth

This means that there is only one motivation - God Himself running the human body. God's name that He gave Himself was "Truth". The only religion a person has is of realising Truth within the mind. That keeps a person's mind at the highest level – God or Truth consciousness. Hence Truth runs the mind and body. That person has the following qualities :-

- Full and complete contentment.
- No desires,
- Complete belief in God and acceptance of whatever happens as His Hukam,
- Understanding that everything is happening according to the Will of the Almighty.
- Knows that everything is run by Him.
- Realises there is no existence of our mind and wisdom.
- Sees that everything else is just perishable and only Akal Purakh is the Truth.
- Has a firm belief and full commitment to the God – this is his true religion.

The deeds, actions, reactions, thinking, acts, behavior, vision are all controlled by the Almighty. He is the only motivational force behind the soul. This way all the deeds will be truthful, we will see the truth, hear the truth, and serve the truth. And when this happens to the majority of people, then that becomes an Age of Truth – "Sat-Jug". This means the soul who fall under this category of motivational force become an Age Of Truth soul, a completely truthful person. Just imagine when all the souls become like this then this will be a Sat-Jug for the entire world. That is what was like in the past Sat-Jug

*In the Age of Truth (Sat-Jug),
contentment was the chariot
and righteousness (dharam) the charioteer.*

SGGS 470

Basically the change of age (Jug) is marked by the change in people's

- behavior,
- thoughts,
- deeds,
- character
- society
- values,
- minds and souls.

When these things have changed in the majority of people then the Age has changed. In Sat-Jug the character and value systems of the society, the day to day operation of the society was based on Truth. So it was called Sat-Jug. But with passage of time these value systems, character, thinking and thoughts, deeds and acts kept on deteriorating. So the general behavior of society, kept on deteriorating and hence the change from one Age to the next – Sat-Jug, Treta-Jug, Dwaper-Jug and now Kal-Jug.

*In age after age they change;
the spiritually wise understand this.*

SGGS 470

2. Chivalry

When the general behavior and values changed for the society, there was a deterioration in the character and behavior of the people. As a result the people who wanted to stay close to the religion of Truth had to struggle to keep up their high level of consciousness. Lust was born in this Age of Treta. This weakness of character was over come by chivalry. Replacing sexual desire with utmost respect.

The “Jatti” (religious celibate) was the one who has control on his sexual desires. This means the “Jatti” person has control over the “Lust” – lustful feelings.

Protection of the dignity and honor (especially of the women) in the society was the prime motivating force. This motivational force was powerful enough to control the mind over this weakness in the character of a person. Chivalrous conduct was the key to success.

Chivalry became the motivating force –

*In the Age of Traytaa,
celibacy was the chariot
and power the charioteer*

SGGS 470

3. Worship and Religious Acts

The third age was Dwapper-Jug. The culture and behavior of the majority of society, its value system and mode of operation deteriorated further. Humans became more selfish, greed and anger had taken birth and became the main part of day today operation of the society. Under these circumstances, to keep the mind at the higher level of consciousness, worship and religious acts were developed. These would make a person's mind truthful and one with God –

*In the Age of Dwaapar,
penance was the chariot
and truth the charioteer.*

SGGS 470

These religious acts and ways of worship were called “Tap”. People needed to worship Almighty in order to realize God the Truth. The religious actions, deeds and thoughts were the main motivating force behind the society to keep it moving. Worshipping God and getting involved in religious acts was the key to the discovery of Truth.

In order to keep a control over the character and behavior the people were motivated to conduct various kinds or “Taps” – worshipping God. By doing so they could stay truthful and be one with Him.

4. Fire of Desire

It is said that the religion had four legs in Sat-Jug, was left with three legs in Tretta, and two in Dwapper and the religion is standing only on one leg in this Kal-Jug age. With the breaking of each leg the unbalance of mind and soul kept on increasing, and hence in Kal-Jug there remains no balance of mind at all. That is why this is the biggest problem and the hardest roadblock in the path of spirituality.

The basic existence of human life is based on the desire and its fulfillment by fair or foul means. The main motivating force is “Desires” – desire to own and possess every material object we like or see. This is achieved by all kinds of untrue acts and misdeeds

*In the Age of Kal,
fire is the chariot
and falsehood the charioteer. ||1||*

SGGS 470

The entire human society is burning in the fire of desires, good or bad, and these desires are the driving force for our misconduct, bad acts, misdeeds, bad thoughts, corruption, cheating and so on. That is why this is called the “Age of Utmost Darkness”. The age we are living in is virtually being run by the evil forces. Guru Nanak Patshah has said that where ever He looks he sees only ghosts – means bad souls –

*In this Dark Age of Kal,
O Nanak, the demons have taken birth.*

SGGS 556

Our minds and souls are wandering in extreme darkness. Darkness means untrue things like

- lies,
- corruption,
- misdeeds,
- hatred,
- selfishness,
- amassing wealth by unfair means,
- amassing false prestige by unfair means,
- misuse of our resources and worldly powers
- misuses of our authority in our job and at home.

All our actions and reactions, our deeds, our day today life is being controlled by and run by these kinds of activities, which cause our mind and soul to wander all along and not get anywhere. All our souls and minds are burning day out and day in, in this fire. This is the reason when most Sangat complains that we are unable to concentrate on Naam Simran. This is “Age of utmost darkness” – where there is no goodness left in any of us, there is no religion left in our minds and actions, the society we are living in has become a fighting place full of hatred and jealousy.

This Age of Darkness (Kal-Jug) is being run by :-

Five thieves – Lust, Anger, Greed, Attachment and Pride ,

and Hopes, Desires, Wishes, Slander, Gossiping and Jealousy.

This means that our society and as individuals are all being run by these enemies of ours, we are slaves to these enemies, and are being controlled by them. It will not be improper to say that these enemies are our Gurus, because we are obeying them day and night.

Whatever has happened through these 4 Ages has all been under the order of God (Hukam of Akal Purakh). The change in Ages, prompted by deterioration in the character, cultural values and the mode of operation of the society, has all been under the Hukam of Almighty. As these changes in the society were progressing towards negativity from one age to the next age, Akal Purakh became more and more considerate of the situation and became more and more generous towards our souls for the purpose of obtaining spiritual treasures from Him and be absorbed in Him.

In Sat-Jug one had to worship really hard for hundreds of years for reaching the Almighty. Similarly in Tretta and Dwapper with the deterioration in the character and cultural values, the divine laws were loosened a little bit by the Almighty. But in Kal-Jug He really made it very easy and simple –

Only the Naam, the Name of the Lord, can save the world.,
SGGS 1175

Just Naam can give us salvation. That is why Guru Nanak Patshah said –

*Now, the Dark Age of Kal has come.
Plant the Naam, the Name of the One Lord.
It is not the season to plant other seeds.
Do not wander lost in doubt and delusion.
One who has such destiny written on his forehead,
shall meet with the Guru and find the Lord.
O mortal, this is the season of the Naam.
Nanak utters the Glorious Praises of the Lord. ||2||18||*
SGGS 1185

The Praise of Naam Simran has been presented in the Sukhmani -

The remembrance of God is the highest and most exalted of all.
SGGS 263
In the remembrance of the Lord is He Himself – the Formless One.
SGGS 263

The nine treasures are in the Amritl Name of God.
SGGS 293

Sukhmani: Peace of Mind (is obtained from) the Amrit Name of God.
SGGS 262

Let us take some time and evaluate ourselves and the society we are living in light of the above text. To a very large extent we are responsible for these mental sicknesses and evils with in ourselves, our families, the society and the religious community (Panth) we are living in. These evils have eaten our cultural values, our characters, spiritual and moral values away and hence

our Panth and society, and they continue to do so at a very fast pace. We should try to find out the reasons for the downfall of ourselves, our families, our Panth and the society we are living in. A whole bunch of us call ourselves “Khalsa”. The word Khalsa is so loosely used everywhere—do we know really know what a Khalsa is and what the true praise of a Khalsa is?

Do we know what is the meaning of being a Sikh, a Gursikh and a Gurmukh, because these words have been seen being used so loosely as if there is no meaning behind these divine words. Our religious places and the management bodies that run these places have been and are a very important part of our spiritual life. We as the Sangat depend upon these people for :

- providing us proper religions guidance and help to realize our spiritual goals,
- showing us the light and provide us with the enlightenment with Puran Gyan for Puran Bhagtee,
- providing us with the inside peace and calmness,
- helping us move up on the spiritual ladder,
- cleaning our inside and becoming completely truthful persons.

But think for a few minutes, and evaluate do we really get what we should get by visiting regularly these places and from the people who are preaching us on these religious forums?

A lot of us have been going to the religious places, Temples, and Gurudwaras for a long time, there are people in our Sangat which have been doing this for decades and decades together in pursuit of finding the internal peace, internal calmness, eternal treasures, control of the mind, and in spite of doing so they were still at the same place in spirituality or might be little higher. Each one of these people including the writer of this text, had the same complaint – “no control over mind”. This means we are still being run by Five thieves, Hopes, Desires, and Wishes, Slander, Gossiping and Jealousy.

Do we know what is the reason for no achievements in spite of so much effort ?

The reason is very simple and can be said in plain words:

The preaching of religion and the religious places are being run and preached by those people who are not Gursikhs, who are not Gurmukhs, who have not surrendered completely to the Guru, who are not themselves completely truthful persons, who are themselves controlled by five vices – Five thieves, Hopes, Desires and Wishes, who can't tell the truth and give Puran Gyan – divine knowledge required for Puran Bhagtee, because they themselves are without it.

Truth can only be served by a completely truthful person, spirituality can only be given by a spiritually elevated and completely enlightened **Puran Sant, Puran Braham Gyani**. It is not true that anybody can understand and preach **Puran Gyan for Puran Bhagtee from Gurbani**.

We have seen and we continuously see on a daily basis the functional deficiencies in the management bodies of our religious places, but yet we don't do anything about it. We have even seen some renowned people belonging to such management bodies involved in criminal acts, yet we don't do anything. We see an internal indiscipline and internal fighting among the people in control of these places for their personal motives and hunger of power, which is nothing but proves utmost ego on the part of such individuals.

Society and Panth is built by the people, it is for the people and run by people, Sangat has tremendous power, and can straighten these management bodies by the use of their religious and human rights. As long as the chariot of religion (Dharam – Rath) is being run by such management bodies, we will continue to see no spiritual uplift of the society and Panth.

These places will have to be blessed by enlightened souls for the spiritual uplift of the society and Panth. These places have to be blessed by completely truthful people, by the people who are real Gursikhs and Gurmukhs, who are Khalsa and are fully enlightened.

In order to convert the darkness of Kal-Jug, to light and truth, to calm down the fire we are all burning in, the fire of desire – Hopes, Desires, Wishes, the fire of Five thieves, the fire of Slander, Gossiping, Jealousy, the fire of hatred, the fire of Maya, the fire of misdeeds, the fire of corruption, the fire of stealing and cheating, to correct ourselves, our families, our society and Panth, we will have to restore back to the same means and ways that our Gurus have used and established during their Bhagtee and used these ways and means for the spiritual uplift of the society in the past, nothing less than that will work.

We all will have to rise back to same cultural and spiritual values, love and affection for each other, love for the Guru and Gurbani, completely surrender ourselves to the Guru, help the poor and down trodden in every way we can, be completely truthful to ourselves, our families, our society and panth.

Only an enlightened soul can help the Sangat to turn around ourselves, our families, our society and Panth, that is what was done by our great Gurus. That is what has been done by other Sants and Bhagats, that is what have been done by various Braham Gyani Maha Purakhs like Sant Baba Nand Singh Ji, Sant Baba Ishar Singh Ji, Sant Baba Attar Singh Ji and other such completely enlightened souls in the past. It is being done now by various Braham Gyanis around the world, and that is what is being done everyday in the Sangat of Puran Braham Gyani Sant Baba Ji.

People with decades of religiously led lives were totally frustrated when they came to see Sant Baba Ji, and with in a very short period of time they have been blessed so much that they have been moving very fast on the spiritual ladder, completing their Tirath – Sach Khand Tirath, Puran Parkash and Param Jyot Darshan Tirath.

In the end once again let us ask these questions to ourselves :-

- Are we being motivated by truth or not?

- Are we being governed by the Hukam or Five thieves?
- Have we killed our desires?
- Are we being governed by the Five thieves – Lust, Anger, Greed, Attachment and Pride?
- Are we involved in the Slander, Gossiping and Jealousy?
- Are we trying to be a truthful person?
- Are we following the Guru's teachings?
- Have we surrendered to the Guru completely?
- Are we doing Naam Simran?
- If the answers are negative to these questions then what are we going to do to turn around?

This will help us in becoming a better soul and mind, get closer to our beloved Guru and Akal Purakh and help us in achieving the real objective of our life – become a Khalsa.

In whose heart shines the full Divinely Radiant Light is a true a pure Khalsa and no-one else.
 That Khalsa meditates on the Ever-radiant Light day and night,
 and rejects all else but the one Lord from the mind.
 That Khalsa is decorated with perfect love and faith,
 and believes not in fasts, tombs, crematoriums and hermit cells, even by mistake.
 That Khalsa KNOWS none other than the one Lord Himself
 (and doesn't need to find God in) the performance of acts of pilgrimage,
 charities, compassion, austerities and self-control.

Guru Gobind Singh in Dasam Paathshaah on Page 1

Servant of the sangat,

Dassan Dass (Slave Of God's Slaves)

2. The Real Rules (Rehats)

The current Sikh society is going through an extremely deep dark time period due to a serious lack of practice of true divine wisdom (Gurmat) in our daily routine. The meaning of Gurmat has been reduced to just a few external rules and regulations called "Rehat Maryadas". These were not written by the Gurus, but came about afterwards by "religious" leaders and groups of politically established "religious" entities. The net result is that they have promote hatred, selfishness, ego, anger and all kinds of ill feelings among the masses. These so called

“religious” and political bodies with their “Rehat Maryadas” have not been able to spread the unconditional love for humanity, maintaining and promoting harmony and humility in the community.

Nobody talks about the **real compliance – the real and true Eternal “Rehat”**, which is the inside compliance. The compliance of

- cleaning up the soul and heart (Hirda),
- becoming a completely truthful person,
- **earning the Amrit, the Ek Boond Amrit, the Atam Rus Amrit;**
- becoming a Puran Khalsa;
- becoming a Jivan Mukht;
- seeing, speaking, hearing and serving the Eternal Truth.

The word “Gurmat” means

- the divine wisdom;
- the word of Akal Purakh;
- the Eternal Truth;
- the road map to the Sach Khand;
- the mandatory laws which should be followed to earn the **Eternal Compliance – Rehat** as described above.

It is the order of God (Hukam of Dhan Dhan Paar Brahm Parmesar) for us :

- to learn and earn the total inside compliance (Puran Sachyari Rehat);
- to make our life sublime and earn the purpose of our human life;
- to understand that the entire Gurbani is the Gurmat;
- and the Mool Mantra is the Guru Of all this Gurmat.

However, the human wisdom at the present time has touched unimaginable heights, but the practice of the divine wisdom has diminished in the past few centuries to its lowest level at present. This time period has been defined as Kal-Jug – the Age of Darkness - in Gurbani by Dhan Dhan Shree Guru Nanak Dev Ji:

In the Age of Kal (Darkness) , fire is the chariot
and falsehood the charioteer. ||1||
SGGS 470

Perhaps the Kal-Jug is at its peak at the present time. The darkness of this age is due to the lack of contentment (Sat Santokh). Every soul is burning in the fire of desires – Hopes, Desires, Wishes due to an unimaginable influence of Maya. All the illusions, delusions, doubts and misdeeds originate from this fire of desires. The desire is the backbone of all kinds of physical and mental crimes in the present time period. The desire is responsible for creating all kinds of sorrows and distractions to us. The illusions and delusions are caused due to the overpowering of the true mind by the untrue mind, the true mind is the same as God's Light (Jyot Saroop)

O my mind, you are the embodiment of the Divine Light –
recognize your own origin.
SGGS 441

This Light Of God within us (Jyot) is so dim that it is almost non existent, and the darkness of the untrue mind has become dominating factor in our day today behavior. The Non-Truth actions, reactions and deeds form a major part of the daily routine of a common person. Such deeds are called misdeeds and they lead to a fake and unreal happiness and bring no Eternal Joy or Eternal Peace to our soul. Instead these desires bring a continuing stream of sorrows in our daily life.

We as members of the current society are largely responsible for the Spiritual and Eternal downfall of our society, because every soul living on this earth forms the society, the human society. We as a society need to enlighten our souls with this Eternal Truth. We need to eradicate the untrue elements from our daily life, and rise to that level of Serving the Truth, that each one of us become a completely Truthful Person – Puran Sachyara. This will eradicate the darkness of Kal-Jug and form the advent of Sat-Jug – the Age of Truth.

What is the basis of the formation of an Age? It is the nature of the human thoughts and conversion of these thoughts to daily actions, reactions and deeds that form the basis of a Age. So in Sat-Jug everyone led a completely truthful life, that is why it is known as Sat-Jug – the Age of Truth. If each one of us becomes committed to see, speak, hear and serve the truth and nothing but the truth then this age of Kal-Jug will be converted in to the Sat-Jug. That was the dream Guru Nanak Patshah Ji saw when He said:

Every “GHAR” (home) has become a “DHAM SAAL” (place of dharma)
where “KIRTAN” (God's prasies) continues forever.

Bhai Gurdaas 1

The “Ghar” meaning home, is the inside of our soul and mind. And “Dharam Saal” means a completely pure and pious place. This verse means to make our heart (Hirda) and soul

- completely pure and pious
- a completely truthful and clean place,
- free of impure thoughts with all thoughts leading to goodness only.

When the heart and soul are pure then the real “Kirtan” – God’s praises – is heard inside your own body. This inner kirtan never stops and is called “**Akhand Kirtan**”. It never stops. It is continuous and forever. It is heard in the tenth door (Dassam Duaar - Panch Shabad Anhad Naad). Once the spiritual heart (Hirda) becomes as pure as Akal Purakh Himself, as truthful as Braham Himself, then this continuous divine music (Akhand Kirtan) is heard. That was the dream of Dhan Dhan Guru Nanak Patshah Ji, and let us try and make it happen and turn this Kal-Jug to a Sat-Jug.

There are a lot of reasons for the Spiritual downfall of the society and the degradation of moral and ethical standards, the increase in hatred and anger among the people, abusing each other, absence of humility and humbleness, promotion of ugly and dangerous thinking patterns, increase in our sorrows and sufferings. Let us talk and find out the reasons behind this down fall of the society:

1) OUR OWN MISDEEDS

The first reason for the Spiritual downfall of the society is our own misdeeds, our daily actions and reactions, our conduct, our behavior. Whatever we have done in the past of this life and the past lives is what we have sown and that is what we are reaping today:

As you plant, so shall you harvest,
according to what you planted in the past.

SGGS 309

We ignore this universal Eternal Truth when we act in our today’s daily routine, therefore, we should always keep in mind that whatever we speak, do and act in the current moment we will have to reap in the future. So if we sow good now we will reap good in future, and if we are sowing bad now how can we hope to reap good in the future? Our deeds determine what will we reap in the future. The real rules and regulations (Rehats) are the ones that apply to our deeds. Our deeds should be according to divine wisdom (Gurmat) as explained earlier, and not according to worldly wisdom, selfish wisdom, and evil wisdom (**Manmat, Durmat and Sansarik Mat**).

All our actions and reactions are conducted by the five senses – (Panj Gyan Indreys). The basis for these five senses is our mind. Basically our own mind controls these five senses and whatever our mind will direct will be done by these five senses. Our mind in turn is directed by our own wisdom (ManBudh). Our own wisdom is based on our deeds and experiences in this life and all the previous lives. The major influence on our own wisdom is our formal education and the kind of environment we have been brought up.

For a normal person in today's society our own wisdom is largely based on the worldly wisdom (Sansarik Mat). We tend to follow the surrounding environment, we are afraid of being criticized by the society if we do something different, even though if we know that whatever we are doing is not correct, we will still tend to do things which will please the people around us and not annoy anybody without caring for the truth. The result is obvious, using the worldly wisdom we destroy our truthful deeds and indulge in sowing bad and not good.

The next thing, which prompts us to indulge in bad deeds is our own wisdom (Manmat). This is when we ignore the divine wisdom (Gurmat) and follow our own wisdom. We think that our thinking is superior and whatever we are doing is the only right thing and everything else is discarded as wrong. This is also ego. Regardless of how educated we might be and whatever our status is in our society, we totally ignore divine wisdom. Divine wisdom for example is telling us:

Hundreds of thousands of clever tricks,
but not even one of them will go along with you in the end.

SGGS 1

We might be reading this in the prayer Jap Ji on a daily basis, but when it comes to practicing this in our daily deeds we just ignore it completely, and we act according to our own wisdom. And you can find this happening every day when we hardly realize what we read on a daily basis. Another example is:

Everyone is subject to His Command;
no one is beyond His Command.

SGGS 1

If we read that everyday and truly believed it then why do we still indulge in criticism? By indulging in criticism and complaining we are not honoring the divine wisdom (Gurmat). Instead we are following our own wisdom (Manmat).

The evil wisdom (Durmat) is the worst child of our own wisdom. This is when we

- indulge in abuse and misuse,
- indulge in slandering and doing bad to others,
- spreading hatred and animosity in the society,
- stealing and cheating others,
- usage of bribery and unfair means to realize personal goals.

The three types of non divine wisdom (Sansarik Mat, Munmat and Durmat) are children of our own mind. These are operated by Five thieves – Lust, Anger, Greed, Attachment and Pride,

Hopes, Desires and Wishes. We will have to eliminate our own wisdom and replace it with divine wisdom.

The divine wisdom is the yardstick of Truth to measure our own deeds against at every moment. This is the yardstick that will tell us at every step what is wrong and what is right, what is truth and what is not true. We can become a completely truthful person just by making our deeds completely truthful.

2) LACK OF DIVINE WISDOM AMONGST LEADERS

The next reason for the spiritual downfall of the society are the entities that run the religious places and lack of divine wisdom among these people who run these places. The lack of divinity and spirituality in the people who run these places of religious descriptions is responsible for the lack of divine wisdom. This is a very serious disease that is eating the roots of the society on a daily basis. These places are supposed to be run by highly Eternally and Spiritually enlightened people. Case in point –

- The first priest (Granthi Ji) of Harmander Sahib (Golden temple) was Dhan Dhan Baba Budha Ji, who was a Puran Sant, a Puran Braham Gyani.
- The Akal Takhat was instituted by a Puran Sant Satguru, a Puran Braham Gyani Dhan Dhan Shree Guru Hargobind Singh Sahib Ji.

These divine places belong to such divine souls and not anybody else. They can only be run by such souls and not by anybody else. That is what was established and shown to us by all the Gurus (Dhan Dhan Guru Sahibaan Ji) when they made such things happen, because only an enlightened soul (a Gurmukh, a Puran Sant a Puran Braham Gyani) can disseminate divine wisdom (Gurmat) to the masses. And nothing less than that can do it.

This is the kind of standard that was set by the Gurus for such religious places, but the current conditions are nowhere near those standards. We need not to comment on the current situation further. The same standards should be followed all across, or at least try to follow at all such religious places.

The divinity and spirituality comes only by doing loving devotional worship of the Lord (Bandgi) and not by any other means. The divine wisdom comes only with Bandgi and not by any other means. The charge of all religious places, should be given to those souls who have achieved highly spiritually and eternally enlightened stage. They can

- really help the masses with the divine wisdom,
- disseminate the eternal treasures,
- deliver the divine wisdom (Gurmat),

- make a difference in people's lives
- help people to learn and earn the true and inside compliance, and not just deliberate on external rituals and outside compliance.

One of the main reasons for our sorrows is the misguiding of the people by these people who run the religious places. Case in point:

- buying and selling Gurbani,
- putting a price tag to Akhand Path,
- putting a price tag to the Kirtan,

These acts are not the divine wisdom, they are crime against God's court (a Dargahi Crime). It has become a business for the people who run these places. All these religious activities should be a service to the community not a fund raising activity. The community ought to give tenth of its earnings (Dasvandh) to the Guru. This is how the money was raised at the Guru's times. Bhai Gurdas Ji introduced this idea to Guru Arjun Dev ji and the community used to give tenth of their earnings. That is how Guru Arjun Dev ji was able to fund projects like building the Golden Temple. The Guru's never encouraged any kind of buying or selling of God's word in any form. What we have now in the religious places is a business deal. The sangat doesn't give a tenth of their earnings, but to get some worldly problem fulfilled they buy a reading of the Guru Granth Sahib, (Akhaand Paat). The fault lies on both sides, both the community and the management of the religious places. Both are to be blamed for this status of affairs.

Another problem area is Ardaas. Ardaas is the standing prayer done by the Giani at the end of the religious programme. Ardaas for worldly things is performed on a daily basis all over the world. Gurmat is:

He knows everything, without being told;
unto whom should we offer our prayers?

SGGS 1420

In light of this divine wisdom (Gurmat) do we really need to do any Ardaas?

And then Gurmat also says:

The prayer of the Lord's humble servant is never offered in vain.
SGGS 819

Which means that only a "Jan" can perform Ardaas. "Jan" is a very highly eternally and spiritually enlightened soul because again the Gurmat says:

There is no difference between the Lord and the humble servant of the Lord;
O Nanak, know this as true. ||29||

SGGS 1428

Which means that this is that level of eternal and spiritual attainment where remains no difference between a Jan and Paar Brahm Himself. Therefore a Jan is a Puran Sant, a Puran Brahm Gyani. So the only Ardaas that will be accepted by God's court (the Dargah) is the one which is performed by a Jan. Because the Jan, the Brahm Gyani, is the one who only can change the fate of a person,

The God-conscious being is the Giver of the way of liberation of the soul.
SGGS 273

Gurmat also says:

The devotee can release anyone from my (God's) bondage,
but I cannot release anyone from his.
SGGS 1252

This means that our fate can only be changed by a Bhagat, by a Puran Sant, by a Puran brahm Gyani, even God Himself can't change our fate no matter what and how many times we do Ardaas.

Whatever happens in our life is merely the fruit of our own deeds and nothing else. The result of an Ardaas performed by the Sikh priest who is by himself not anywhere near the Padvi of a Puran Sant, is therefore null and void. Infact by doing Ardaas for worldly things is promoting our desires "our wants" instead of accepting what God wants for us. The Gurdwara system by encouraging people to pay for getting their wants actually takes the Sikh priest and the sangat who participated in such an Ardaas into more sorrows and sufferings. The Guru Granth Sahib ji whome they are praying in front of, tells them to get out of desires, because asking for desires to be fulfilled is just asking for diseases : SUKH = ROG.

Suffering is the medicine, and pleasure the disease,
because where there is pleasure, there is no desire for God.
SGGS 469

Requesting an Ardaas for worldly desires and also the performance of such an Ardaas makes our deeds worse. We don't sow goodness by doing such an Ardaas for worldly comforts. As a result the sorrows and sufferings don't diminish, but they are enhanced. Therefore the best thing to do is not to perform any Ardaas for worldly comforts. If we really want to ask for something we should ask for the biggest gift and that is Gur Parsaad and His Gur Parsaadee Naam – "Ik Oankaar Satnaam". This is the highest and biggest Eternal Treasure, we should ask for Bandgi and Seva.

Once we start moving on this path of Truth, and do our Bandgi then all our sufferings will automatically start to diminish. Eventually the everlasting Eternal Happiness – Sat Chit Anand, which is the Param Anand, will be achieved inside our Hirda. The goal of human life will be achieved, we will get Jivan Mukti.

There are five Khands of spiritual levels as defined in the Gurmat: Jap Ji Gurbani, these are

- Dharam Khand (First),
- Gyan Khand (Second),
- Saram Khand (Third),
- Karam Khand (Fourth) and
- Sach Khand (Fifth).

The boundary of the religion starts in the Dharam Khand and goes up to Saram Khand. During this time period the soul goes through the transformation from understanding the need for following and doing Gurmat, and starts to put concerted effort in that direction (detailed description of these spiritual stages is a whole new subject is an a separate article “Journey To Sachkhand”).

When we get highly motivated to achieve our objective of current human life, which according to Gurmat is:

This human body has been given to you.
This is your chance to meet the Lord of the Universe.
Nothing else will work.
Join the Saadh Sangat, the Company of the Holy;
vibrate and meditate on the Jewel of the Naam. ||1||
SGGS 12

We get highly motivated so we start to surrender completely to the Gur and Guru. Then a stage comes when we are eternally blessed by Dhan Dhan Paar Braham Parmesar with Gur Parsaadi Naam, which is “Ik Oankaar Satnaam”, either directly or through a Puran Sant Satguru.

With these eternal blessings we reach the stage of Smadhee (deep meditation). This happens when the soul is instituted in Karam Khand. Karam means “Rehmat” – Eternal Blessings. This is where the real loving devotional worship (Bhagtee) starts and the following happens

I am lovingly centered on the One Lord forever.
I enshrine the Lord's Name within my mind. ||4||
SGGS 122

A Bhagtee account is opened in the Dargah of Dhan Dhan Paar Braham Parmesar. This is a very highly elevated and enlightened state of the soul. When the soul reaches this Khand then it crosses the boundary of the religion.

When the Bandgee goes further and soul reaches the Sach Khand level, winning completely over Five thieves, desires and Maya, there remains absolutely no Dharam. This is the stage where a Jan, a Puran Sant, a Gurmukh, a Puran Braham Gyani resides, and whose Ardaas gets accepted in the Dargah.

Therefore, a normal person or a priest (so called “giani”) conducting Ardaas for worldly comforts is the biggest illusion the community is living in. The false deeds full of illusions and delusions will never be considered good deeds in the Dargah of Akal Purakh.

So we will have to reap in the future as we so today. This is one of the major cause leading to more and more sufferings and sorrows in our lives we see on a continuous and daily basis. Anybody who does such Ardaas for worldly comforts is cheating and deceiving himself and not doing any good to the self.

Everything comes down to our deeds. If our deeds at present are good, meaning we are sowing good, so we will reap goodness. If our current deeds are bad that means we are sowing bad so we will end up with sorrows and sufferings. Eventually we will have to clean up our inside completely and earn the real compliance, real “Rehat” of complete truthfulness and complete silence of Hirda. We will become a Puran Sachyara, a Puran Khalsa, a Puran Sant, Jivan Mukh, a Puran Braham Gyani, and then only we will achieve the real objective of our current human life.

Let us take a few minutes to evaluate our deeds in light of the above discussed Gurmat and find out where do we stand. This will provide us with a the right direction for making our deeds good ones, Gurmat ones, True deeds. We will then be able to diminish our sufferings and sorrows and realize the Almighty.

This is a Gur Parsaadee (Eternally Blessed by God) writing, which has been written under the Puran Hukam of Agam Agocher Dhan Dhan Shree Paar Braham Parmesar Ji and with His Gur Parsaadee Gurkirpa and with the Gur Parsaadee Gurkirpa of Dhan Dhan Sant Baba Singh Ji, a Puran Sant Satguru, a PuranBraham Gyani.

Dassan Dass (Slave Of God’s Slaves)

3. Buying and Selling Gurbani - The Akhand Paat Business

With the Agami, Anant, Apaar and Beant Kirpa of the Guru and Akal Purakh – Paar Braham Parmeshwar we are taking this opportunity to talk about the subject topic in the following text.

We will very humbly request the Sangat to be very patient while reading this message and try to understand the subject with a cool and calm mind and then make a decision whether it makes a sense to you and will you commit to follow the advise or not.

The topic of this message is a very sensitive one, we don't mean to hurt anybody's feelings, but we feel it very important to bring this truth out to the masses and help them benefit from it. However, sometimes it is real difficult to digest the truth and accept it, because truth is bitter and

hard to digest and follow, but if you are able to understand it in its right perspective then we are very confident that you will benefit from it.

The effort here is to restore the true values of divinity and spirituality and learn to follow the divine knowledge – Brahm Gyan of Shri Guru Granth Sahib Ji. To bring this divine gift of unlimited values, which is full of diamonds and jewels, and bring these priceless pearls of divinity and spirituality in our daily lives and be in Chad Di Kala, and remain in Chad Di Kala for all ages to come –

The diamonds are in this lake; they are the food of the swans.
SGGS 956

Only enlightened souls who are Suhagans and Sada Suhagans (are called swans – Hans) know these priceless jewels and diamonds and this is their food, the Brahm Gyan is the food for their soul and mind –

Spiritual wisdom is the food of the God-conscious being.

SGGS 273

Over the past several hundred years there have been tremendous distortions and twists that has taken place in our religious practices. These distortions in religious practices have basically distorted the society to that an extent that the real values of religion and religious behavior and actions have become a dream.

When we compare ourselves to the olden times, the times when the Ten Gurus and other Sants and Bhagats were present on this earth. The real perceptions have changed with the time, the current perceptions which can be for sure called as unreal and untrue form a major reason for the illusion we are living in and in performing our religious activities.

These unreal perceptions have caused so much illusion in the minds of the society that most of rather all of our actions have become full of hypocrisy – Pakhand.

One such (unreal) reality is selling and buying Gurbani.

The religion has become a business all over the world. Reading Gurbani and singing Gurbani as originally created by the Creator and sung by the Gurus, Sants, Bhagats and Ragees in Ragmala (various classical raags), was a pure and pious service of the Guru, Paar Brahm Parmeshwar and the Sangat.

All the Gurbani has been written and recited in Ragmala, and now we can hardly find anybody singing the Gurbani in the real language of Akal Purakh – the music – Ragmala.

The real effect of the Gurbani is felt on our soul and mind when it is sung in the real Ragmala. This pious and pure selfless service of the Guru, Akal Purakh and Sangat has taken shape of business over a period of time. We have to pay money and buy an Akhand Path where ever we want it. We have to pay money and bring any kind of a kirtanya to do kirtan anywhere we want. Every religious place has made its own price list for such religious activities. Every kirtanya has established his price per hour of kirtan.

Not only that when such a religious activity such as Akhand Path is done, how many of us sit by the side and listen to the Gurbani? And if we are not even listening to it then how are we going to be benefited from such an Akhand Path? And if we are not listening to the Gurbani then who is listening to the Gurbani, may be Almighty who is omni present is listening to it and feeling very happy over our behaviour!! Or are we making Him listen that we have organized an Akhand Path of His Bani.

In whatever way we look at this so called very religious act of ours, we will never be able to answer and justify it as a reality. The reality is that we are cheating ourselves by doing so. The reality is that this is a sheer act of hypocrisy on our part, the reality is that we have not even learnt the ABC of the religion.

This is extremely important for the Sangat to know that buying and selling Akhand Paths, Sampat Paths, Kirtan and Gurbani is a Dargahi Crime, this is a big evil that is eating away the society.

There is no price for Gurbani, these are priceless jewels and diamonds of Braham Gyan, and how can we sell them, this is nothing but Andh Agyan and Andh Vishwaas. This is like trading Gurbani – which is a Dargahi Crime.

Buying and selling Gurbani becomes the “Loonharami” (traitor) part of our character and any body who does that is punishable in the Dargah of Akal Purakh. The people who do the buying and selling of Gurbani never gain anything in spiritually. This is a bad tradition and must be stopped.

Let us look back and try to find out if these kinds of Akhand Paths were organized by the Gurus? The answer will be negative. It looks like none of the Gurus started this practice of Akhand Path, and Sampat Path. Apparently this custom came into existence much later than that. With whatever limited knowledge we have learned from Gurbani itself tells us that only reading of Gurbani will not do anything to us, Guru Nanak Patshah has very clearly said this in the Asa Di Vaar:

verse, First Mehl:

*You may read and read loads of books; you may read and study vast multitudes of books.
You may read and read boat-loads of books; you may read and read and fill pits with them.
You may read them year after year; you may read them as many months are there are.
You may read them all your life; you may read them with every breath.*

*O Nanak, only one thing is of any account:
everything else is useless babbling and idle talk in ego. ||1||*

The above verse very clearly establishes that reading even all of our life time will not do any good to us spiritually, it will bring in us only ego and will be of no spiritual value, spirituality comes by adopting the Gurbani in our daily lives, by doing what the Gurbani is telling us to do, by restoring to the praise of Akal Purakh – Paar Brahm Parmeshwar, by serving the Almighty, and what is the highest level of service to the Creator is very clearly established in Sukhmani –

The remembrance of God is the highest and most exalted of all.
SGGS 263

There are several other quotes in Gurbani which tell us that unless we understand the Gurbani and bring it into our daily practice we will not be able to gain anything from it.

The real Akhand Path is the Naam Simran – the person who does Naam simran in Smadhee for one hour is counted more than one Akhand Path in the Dargah of Akal Purakh. And the person who goes in to Sunn Smadhee –deep meditation for a few minutes does much more seva of Akal Purakh. For example, in history – Raja Janak was a Puran Brahm Gyani and was able to relieve each and every soul in the hell just in only 12.5 minutes of Sun Smadhee. So much was the reward given to Him for sitting in Sun Smadhee for 12.5 minutes. That is why Gurbani says –

*The “Consciousness In Deep Sunn Smadhee”,
the “Supreme Being”,
the “Lord of the three worlds” –
these are Your Names, Lord.*
SGGS 634

and

In the remembrance of the Lord, He Himself is Formless.
SGGS 263

So that is the reason we urge the Sangat to concentrate more and more on Naam Simran, leaving aside other religious actions.

Let us take a few minutes and conduct a self-assessment in light of above the text. If we are a part of this Dargahi Crime of buying or selling Gurbani, then we should stop participating in such a crime and save ourselves from this hypocritical action of ours.

Let us stop this practice and remove this evil from our society. Let us commit ourselves to practicing Gurbani in our daily lives and make our lives sublime in this present life. Whatever little bit of Gurbani we learn we bring it in our actions and reactions, in our behavior, in our interactions with others, and make it a way of our lives.

Let us try to be first truthful to ourselves, then only we will be able to be truthful to the others, and will become a completely truthful person, and become capable of serving the truth, thereby eliminating all the hypocrisy – Pakhand from our lives.

Sach De Chakkar (Servant Of Truth)

Dassan Dass (Slave Of God's Slaves)

4. Ardas - Praying For Fulfillment of Worldly Desires

With the Agami Anant Apaar and Beant Kirpa of the Guru and Paar Braham Parmeshwar we have been trying to disseminate Guru's divine knowledge needed for realizing our spiritual dreams. The purpose of this effort is to give Puran Gyan needed for Puran Bhagtee, and until there is a lack of Puran Gyan and the effort to adopt the Puran Gyan in our daily lives we can't move on this path to Sach Khand. This is not just theory, it has been followed very meticulously by our Sangat and is being followed on a daily basis with tremendous success.

There is no place for demands pertaining to the worldly things in the Puran Bhagtee –

When You, O Lord, restrain someone from asking for wealth,
then, O Nanak, he comes to love the Name. ||1||
SGGS 258

He sees, He hears,
and without our asking,
without our begging,
He gives His gifts.
SGGS 766

When we combine Bhagtee with material demands, then we are not performing Bhagtee with an intention to enhance our spirituality, but we remain selfish to satisfy our worldly needs. This is a common practice among the Sangat to restore to such Ardaas for fulfilling personal material and family needs. This is a serious road block in the way of our spiritual progress. This is yet another evil practice that we are following on a daily basis, it has become a part of our society and our daily lives, it is eating away our spiritual values and pushing us backwards on a daily basis, it is another evil present in our society that is responsible for our spiritual degradation.

Like "**Selling and Buying Gurbani**" this is another illusion that we all are living with in the society. In a way this evil is connected with the "Selling and Buying of Gurbani" – if we look back each one of us will find a lot of instances when we have prayed to the Almighty conditionally for achieving material and worldly gains, infact we are doing this on a daily basis, and this is like paying bribe to the Akal Purakh for getting a particular job done the way we want it to happen.

Every time we do something religious our actions are attached with the strings of worldly demands and personal gains. All our (so called) religious actions are connected with the selfishness and greed, they are hardly selfless and pure. The places of worship and the religious actions of the individuals and society have become a business in our modern day lifestyle. This is the “Loonharami and Pakhand” – hypocritical part of the religion - Dharam, and is the biggest illusion we all are living in. This is one of the prime reasons for our spiritual degradation and that of our families and the society and Panth. The management of such religious places has become a big political game in modern day society, and we as individuals and families are responsible for this state of today's affair.

The word Ardaas has been used over one hundred times in Shri Guru Granth Sahib Ji, and not even one of these verse's are telling us to do Ardaas for worldly things. We should look into these verses for learning what should be praying the Akal Purakh for, what should we be asking Him to give to us. However, it is hard to explain each one of these verses, but on Page 1420 Guru Ram Dass Ji has made an extremely beautiful conclusion:

He knows everything, without being told;
unto whom should we offer our prayers?
SGGS 1420

Ask yourself the following questions:

If we truly believe that God is omnipresent and knows everything then where is the question to ask Him for anything?

When He ALREADY knows all our needs and problems then why do we pray for worldly things before Him?

When He is a “Dana Dina” – very kind to all His creations, and He is taking care of all His creations, then why do we worry about asking anything from Him?

When everything we get in life is according to our past actions (our Karam Kand) then how will paying priests to do “ARDAS” and pray for our material wants change anything?

People obtain that which they are pre-ordained to receive.
SGGS 283

When we are responsible for our deeds and we will have to pay for them then why do we ask for anything from Him?

When our fate is already cast in stone by Him before He sent us in this life, when everything is precisely predestined and pre determined by Him for us then what Ardaas will work?

By praying for worldly demands, He is not going to change our fate.

By doing Ardaas for worldly things we are completely ignoring the Braham Gyan of Shri Guru Granth Sahib Ji. None of these verses pertaining to the Ardaas as described in Shri Guru Granth Sahib Ji are connected to demanding the worldly things.

All the verses containing the word “Ardaas” are connected to praying for Naam, Bhagtee, Seva and Sangat of enlightened souls. That is what matters and that is what :-

- helps in the spiritual uplift of our soul and mind,
- helps us in controlling the five thieves,
- what will kill our ego, hopes, desires and wishes.

Do “ardas” for the Sangat of Sant, Satguru, Sadh and Braham Gyanis. Because only these enlightened souls can

- change our fate
- enlighten our Hirda
- open our receptors – our spiritual doorways (Bajjar Kapaats)
- show us the light,
- calm down our mind
- clean us from inside,
- aid us in winning over our mind and to become a Sant Hirda.

Only such souls who are Puran Sant and Puran Braham Gyani are capable of changing our fate – “Lekh”. Only they can put us on the path to salvation and give us salvation, because only the Ardaas of such a soul who is a Puran Braham Gyani and a Puran Sant, who is absorbed – Abhed – in Akal Purakh will be honored by the Almighty –

The prayer of the Lord's humble servant is never offered in vain.
SGGS 819

the word “Jan” means the Puran Sant Satguu, Puran Braham Gyani because –

There is no difference between the Lord and the humble servant of the Lord;
O Nanak, know this as true. ||29||

SGGS 1428

“Jan” is that level of spirituality where there remains no difference between the Akal Purakh and the Bhagat, so the Ardaas of such a highly enlightened soul, who is one on one with God will be heard, and the God will honor His words only because –

(God says :) “The devotee can release anyone from my bondage,
but I cannot release anyone from his.”
SGGS 1252

Only such an enlightened soul can change the Hukam of Akal Purakh and therefore, only such a
soul can
change our fate as well.

Let us look at some more verses of Gurbani.

You are our Lord and Master; to You, I offer this prayer (ARDAS).
This body and soul are all Your property.
You are our mother and father; we are Your children.
In Your Grace, there are so many joys!
No one knows Your limits.
O Highest of the High, Most Generous God,
the whole creation is strung on Your thread.
That which has come from You is under Your Command.
You alone know Your state and extent.
Nanak, Your slave, is forever a sacrifice. ||8||4||

SGGS 268

This verse is telling us that we should be praying for being grateful to the Akal Purakh, because He has done an unlimited kindness on us by giving us this human life. This human life is the only way we can reach and realize Him, because only in human life can we merge with Him –

This human body has been given to you.
This is your chance to meet the Lord of the Universe.
Nothing else will work.
Join the Saadh Sangat, the Company of the Holy;
vibrate and meditate on the Jewel of the Naam. ||1||
SGGS 12

In such a human life all our mind, soul and body belong to Him. This means that we should be using our mind, soul and body for His service. We should be serving Him because He is our mother and father, so we should be serving Him and obey Him like His obedient and most

humble children. By doing so we will be able to enjoy the unlimited blessings from Him and will always be happy and peaceful from inside.

Almighty is unlimited and infinite. There is nothing higher than Him. There is nothing which is more powerful and better than Him. Everything is happening according to His order – Hukam. Only He knows His limits and boundaries, nobody else knows His limits and boundaries. Only He knows completely about Himself, and we should always sacrifice our life for the sake of serving Him. We should all be very thankful to Him with every breath, every second for being so kind to us for giving this precious human life where we can try and merge in Him.

Your servant offers this prayer, O Beloved:
I live by meditating on Your Feet, God. ||1||
SGGS 562

There is no material element in this one too. The real life and enjoyment is in the Charans of Akal Purakh Paar Brahm Parmeshwar, so that is what we should be praying for.

Let us make it clear over here that there is nothing bigger and better than God Himself, so why are we engaging ourselves in asking for small and worldly things? Why don't we ask for Him Himself? When His Naam is His biggest gift, then why ask anything smaller than that? We know He is very kind and will definitely one day bless us with His Gurbarsadi Naam, when we know that –

The nine treasures are in the Amrit Name of God.
SGGS 293
when Naam is the priceless eternal treasure –

The Naam is a Priceless Jewel; it is with the Perfect True Guru.
SGGS 40

then why ask for anything less than that? When Naam is the highest level of comfort and enjoyment, complete silence and Param Jyot Puran Parkash –

Sukhmani: Peace of Mind(is obtained from), the Amrit of the Name of God.
SGGS 262

then why ask for trivial things? We should pray for Gurbarsadi Naam, Seva and Bhagtee, because that is what is the biggest and highest eternal treasure.

God is power, intellect, understanding, the breath of life,
wealth, and everything for the Saints.
May I never forget Him from my mind, even for an instant –
this is Nanak's prayer (ARDAS). ||8||2||

SGGS 1017

This another example of the prayer for eternal happiness and such eternal treasure of happiness is in the Sangat of a Puran Sant, and that is what we should be praying for.

Please take pity on me, and hear my prayer,
that Your servant may behold the Blessed Vision of Your Darshan.

SGGS 896

This is what we should be asking for – His Darshan – one on one dialogue with Him, merger with Him, become like Him, always feel Him inside us. This is the real Ardas, and imagine if this happens then
is there anything else left for asking.

People are suffering,
so do ardas for 'Liv Laaye'.
SGGS 1281

We should be praying for Smadhee – “Liv Laaye” – because that is where the real Bhagtee starts. That is when we are recognized as a Suhagan of Akal Purakh and get a chance to become a Sada Suhagan. This is when our Bhagtee account opens in the Dargah. This is when we go in deep meditation – Sun Smadhee and see divine things, because this is when our Gyan Netter and Dassam Duvar will open, and divine intelligence will start to flow inside us. This is the stage when the body becomes pure like gold. All the mental sicknesses are cured and mind becomes stable, it wins over the Five thieves. This is when the body is filled with Naam Amrit.

Instead of material things, we ought to be praying for

- Naam, Bhagtee, Seva, Simran and Parupkaar(living for others).
- controlling our five thieves,
- killing our ego
- killing our desires, because they are the root cause of all the sorrows,
- restraining from slander, gossip and jealousy,
- helping the poor,
- a complete surrender to the Guru,
- our “Chad Di Kala” – remember only Sada Suhagans remain in Chad Di Kala for ever, and that is what we should be praying for,
- the Sangat of a Puran Sant Satgur, Puan Braham Gyani,
- becoming a completely truthful person and be capable of serving the truth.

These are the kinds of prayers we should be offering to the Almighty.

When we do Ardaas for worldly things, which are a part of the Maya and is the “Loonharami” portion of the so called religion, or when such an Ardaas is performed in any religious place then the entire Sangat present there is effected negatively by such an Ardaas.

When we eat Langar at such functions where there is a demand for Maya and worldly comforts by the party donating for Langar Ki Seva, then that Ardaas goes through all the Sangat present at such a place. This forms a part of the deeds of each person and eventually gets paid back by us in some form or the other, because this Ardaas is not the true Ardaas. (Even by participating in an ardas for worldly things we share the negativity generated).

In this process we all suffer in the longer run, but always stay under the illusion that we participated in an Ardaas for a good cause. There is no place for the Ardaas (connected with worldly demands) for Parshaad or Langar anywhere in Gurbani, infact there should be no such Ardaas at all.

Whatever Sangat donates to religious places should not be made public. There should be no receipts for donations. Nobody should know what has been donated by whom, because these kinds of practices don't represent any kind of Gurmat, and rather become a source of ego for the donors.

Such donations which are publicly applauded and given recognition among the Sangat are never fruitful, but generate a lot of ego for the donors. Again if **we all switch to giving Daswand** to the Guru then this evil in the society will be automatically uprooted.

In the end let us take a few minutes and analyze our behavior, let us look at what kind of Ardaas do we do. Are we engaged in the Ardaas for Maya and worldly things, or is our Ardaas is truthful and pious and connected only with Naam, Bhagti and Seva?

This self analysis will put you on the right track right away.

Servant Of Truth

Dassan Dass (Slave Of God's Slaves)

=====

FOLLOW UP QUESTIONS:

DASSAN DASS RESPONSE:

IK OANKAAR SAT NAAM SATGUR PARSAAD

DHAN DHAN PAAR BRAHAM PARMESAR

DHAN DHAN GUR-GURU-SATGUR-GURBANI-SAT SANGAT-SAT NAAM

GURU PYARE R SINGH JI:

GUR FATEH PARVAAN KARNA JI. IT HAS BEEN A DIVINE BLESSING TO RECEIVE YOUR MESSAGE, OUR RESPONSES ARE IN ITALICS TO YOUR QUESTIONS:

QUESTIONS FROM R SINGH: Dear Dassan Dass ji

I realise I am much lower than you in a lot of respects. You are spiritually advanced soul. But there is something i read on the web site I felt the need to ask you.

RESPONSE: We are just a humble servant – charan dhool of the entire creation, worth of nothing, just a slave of the slaves. You are most welcome to ask any questions, we are not capable of answering any of your questions, it is the Gurkirpa and Gur Parsaad that makes things happen – there is only one Karta and He is the Supreme Doer and with His eternal grace and Gur Parsaad we will try to answer your questions. One thing more we would like to present at your shree charans is that with the Gur Parsaad and Gur Kirpa this website is dedicated to Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva – Parupkaar and Maha Parupkaar, which is what is the true divine essence of the entire Gurbani and the true divine essence of the lives-(their Dhan Dhan Kamai) of the Guru Sahibans and all the Puran Sants, Puran Braham Gyanis and Satgurus of all ages.

As per my understanding the main and sole objective of this life is naam-simran, however, Gurbani doesn't say we should not ask for material benefits. Afterall everything is Him and to live this life material things are required. Even bhagats asked Him for food, shelter and other things - there are two such instances in Aarti.

RESPONSE: The sole objective of human life is not just Naam Simran – but the sole objective

and purpose of the human life is to reach salvation – obtain Jivan Mukti – Mukti from Maya – Mukti from Janam Maran Key Bandhan – and go back and merge in the Nirgun Saroop – become one with the Almighty, reach the Braham Gyan State and go in to a Sada Sukhi Statge – always and forever in the eternal divine bliss, and not keep on running after Maya. So in order to achieve this sole objective of the human life the Gur Parsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva is an essential part and that is what this website and the Satsangat is dedicated to. When everything is Him then don't you think that He knows about your needs as well – when He is sitting inside you – the life element inside you is nothing but God Himself – your physical body runs only due to the Jyot inside you – when the Jyot is withdrawn the physical body dies, so where is the question of asking for anything – do you think that if you ask Him for anything He will give you just like that? And how many times your desires have been fulfilled just by asking Him – Puran Bandgi is winning over the Maya – Panj Doots and Desires – and keeping the desires alive becomes a reason for your reincarnation – Janam Maran Kaa Bandhan – and your sole objective of human life is to get out of this Janam Maran Kaa Bandhan. Those Bhagats which you are referring to were Puran Braham Gyanis – and they have recited Gurbani after reaching the Puran Braham Gyan Stage – so if you reach the Puran Braham Gyan stage then all your desires are conquered, all your Doots are conquered – so do you think that Aarti describes the physical needs and desires of these Bhagats? Or something else? Gurbani is not that easy to understand – it is the language of Sach Khand – it has come from Sach Khand – it has come from Almighty – so how can you understand the depth of the Gurbani without taking a deep dive in to the Mansarovar – it is like asking a forth grader to solve a rocket science problem. The meaning of the Gurbani changes when your Bandgi moves from Dharam Khand to Gyan Khand to Saram Khand to Karam Khand and then to Sach Khand, so in order to get a glimpse of the Mansarovar you will have to go through the process of Puran Bandgi and earn Jivan Mukti. Please read the First Ashtpadi of Sukhmani Bani – to understand what happens when we collect naam Ki Kamai – Prabh Key Simran Karaj Purey, Prabh Key Simran Gyan Dhyaan Tatt Budh, Prabh Key Simran Ridh Sidh Nao Nidh – by doing Naam Ki Kamai you can achieve a lot more than the worldly comforts, you can obtain all the eternal treasures. Also please read the Gur Parsaadi writings on Gurbani (Harjit Ji Please send him the appropriate links). So if you have to ask for why not ask for God Himself – the Gur Parsaad of His Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva and once you get that then all your Doots and desires will be conquered and the entire creation will become yours.

The purpose of this email is not to contradict what you are trying to achieve through your website(more awareness of true religion), but it is to seek answers to the questions I have.

RESPONSE: Everything is in Akal Purakh's Hukam so there is no contradiction, we are very thankful to the Almighty for giving us an opportunity to a truth seeker like you – again the purpose of this website is to bring out the eternal truth – about the Gur Parsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva and help the Sat Sangat realize their sole objective of being in human life – Jivan Mukti.

So continuing with my query, I would like to know who do ask for material things if not God. There is an understanding that material things follow you once you focus on Lord and His name, Gurbani also says so. But people are distressed and they need material comforts.

RESPONSE: Your material gains are connected to your Karams – Jeyha Beejey So Luney Karma Sandra Kheyty – whatever you will sow so shall you reap – this is a mandatory divine law – you are the creator of your own destiny – if your Karams are Sat Karams then your future will be good, if your Karams are Asat Karams then your future will be full of pains and sorrows – so make all your Karams Sat Karams and shape your future accordingly. Based on your past Karams your current destiny is carved in stone – no matter what you are bound to pay for your bad deeds and enjoy the benefit of your good deeds in the past of your this life and all the previous lives – so why not start now to concentrate on Sat Karams – and highest Sat Karam for you at this time is to focus on Sat Naam Simran and keep on praying for the Gur Parsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. So focusing on Lord's Naam is not a mere understanding but it is a divine law and promise of the Guru – if you do so then you will get all the benefits that are described in Sukhmani Bandi First Ashtpadi. Material comforts will not take people out of the distress – desires are the reason for distress – there is no end to the desires – when one is fulfilled then there will be a few more – and when the desires are not fulfilled then there is disappointment – and continued disappointment leads to mental depression and physical and mental ailments – material comforts will never be able to diminish the desires – only the Gur Parsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and seva will be able to win over the desires and Doots – your needs are fulfilled but not the desires – so desires is the main reason for the distress and only Naam can help remove this distress.

Bhagavad Gita says there are 4 types of people who come to Lord - one in distress, one who needs material benefits, the inquisitive and finally those who are seeking absolute truth. And Lord loves them all, though He loves the last two categories more than first two, because they are selfless.

RESPONSE: Lord loves them all the same, Lord's love is not different for different category of people, Lord is single vision – Ik Drisht – for Him all are equal, so where is the question of discrimination – it is the destiny that is different, everyone's destiny is unique, because everyone's Karams are different – destiny is a function of your Karams – so the ones who get the cosmic consciousness their Karni goes in to a more and more pious and pavitra mode and their Karams become more and more Sat Karams and that way they are able to divert their destiny closer to the Almighty and eventually get the Gur Parsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva and they make their life sublime by achieving Jivan Mukti, and the ones who are absorbed in the worldly comforts and material gains remain drowned in the scum of Maya and continue to do so until they start to realize the sole purpose of their human life and start to work towards getting the Gur Parsaad.

These four classes can also be seen as four stages a lot of people go through. As far as reciting Sukhmani is concerned, the recitation itself purifies the environment. So even if people are reciting it for material benefits they are getting purified by listening to Gurbani, which glorifies none else than the Supreme Lord.

RESPONSE: Reciting Gurbani is a Sat Karam, but doing Gurbani is a much higher level of Sat Karams, reading Sukhmani is a Sat Karam but doing what Sukhmani is telling you to do is the highest level of Sat Karam – PRABH KAA SIMRAN SABH TEY OONCHA, PRABH KEY SIMRAN SEHAJ SAMANI, PRABH KEY SIMRAN DARGEH MAANI, HARI SIMRAN MEH AAP

NIRANKAARAA. So what would you like to do – recite Sukhmani or do Sukhmani, read Gurbani or become Gurbani – read Gurbani or do Gurbani – read Gurbani or become what Gurbani wants you to become. The purification of Hirda is the key – bringing your Hirda in Puran Sachyari Rehat and fill it with all the divine qualities is the key and you can purify the environment only by purification of your Hirda. So reading is not the key, doing is the key – that is why Dhan Dhan Guru Nanak Patshah Ji have very clearly described in Asa Di Vaar – Padh Padh Gadda laddye Naam will purify the Hirda and nothing less than that – Naam Simran and Naam Ki Kamai will purify the Hirda and for purification of the environment a pure Hirda is needed – that is why where there is Braham Gyani Sitting that place becomes purified.

There are a lot of instances in Gurbani where there is a mention of Kamdhenu- the holy cow that fulfills all wishes. There is mention of Lord as fulfiller of all material desires. So I think there is nothing wrong in asking for material benefits- moreover it depends on one's mental state. People like me who are not spiritually advanced will ask for material benefits under the influence of material nature and it is not easy to change it overnight. So I think we should not be judgemental of other people like me, who are much below the spiritual ladder than other more advanced people. It is just like punishing a child who has intellect of 4 year old and can't understand or make sense of a concept which requires an intellectual level of 10 yr old. Another way of looking at this would be to consider that even though the 4 year old child might have understanding of the concepts of a 10 year old's level, he might not be able to implement those in his life because he has other restrictions-health, physical strength, mental strength. Similarly people might have a lot material sufferings to deal with before they surrender to Him. Lust for material benefits is one of the diseases, and listening to Sukhmani - whatever their intentions is only going to help them.

RESPONSE:A common person will not be able to get an access to the Kamdhenu just like that, Gurbani also tells us that the Akal Purakh is ever ready to give us all the Ridhis and Sidhis (for that matter there is no treasure bigger than these supernatural powers, which live under the charans of the ones who Trehu Gun Tey Parey – means who won over the Maya) so if you are thinking that Kamdhenu is sitting there to fulfil the wishes of a common person then that is an illusion, these are the rewards which are given to the Bhagat when He reaches the Puran Bandgi stage. There is nothing wrong in asking for material things (but your rewards will be only according to your destiny)– but that is not counted as Bandgi – Puran Bandgi is possible only without asking for anything – it can't be conditional or based on material desires, and we are not being judgemental in anyway, we are just trying to bring out the eternal truth in simpler and plain words – if you want to get absorbed in God give your Tunn Munn and Dhan to the Gur and Guru – complete surrender with commitment and belief, faith and trust, devotion and love, and pray for the Gur Parsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. Preaching for Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva is not punishing anybody, it is the Gur Parsaad and can really make you to grow to the heights of the spiritual world and achieve all the eternal treasures. Puran Bandgi is a path of giving giving and giving and not asking for anything except Parupkaar and Maha Parupkaar.

I agree with the need to have a lot of Naam Simran societies in the world, at the same time saying that the sole outcome of Sukhmani societies in India is material benefits would be wrong. I am not in touch with any society at present, but when I was very young I used to accompany my cousin (who was 15 years older to me and was member of a Sukhmani society) every sunday

to society's programs.

RESPONSE:Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva is a Gur Parsaad and can't be run by any kind of societies or organizations, that is another big illusion in the minds of those who think like that. A Puran Braham Gyani is a custodian of this Gur Parsaad which can't be achieved through these societies. We are not talking about any such societies at all.

I still remeber they never charged any money from people hosting such recitations, they also insisted that parsad should be simple so that everyone can afford it. As i can remeber their sole aim was to raise awareness of this precious resource- Sukhmani sahib, and thus make people better sikhs.

RESPONSE:Again we are trying to preach Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva and nothing else. WE JUST DON'T WANT PEOPLE TO BECOME AWARE, WE WANT THEM TO GET ABSORBED IN AKAL PURAKH BY ACHIEVING THE GUR PARSAAD OF NAAM, NAAM SIMRAN, NAAM KI KAMAI, PURAN BANDGI AND SEVA.

I am sorry I may have offended you by writing something, that you might find objectionable. Please forgive this ignorant sewak of yours if I have in any way hurt you or anybody else. And please enlighten me on anything you think is appropriate, all sugestions based on Gurbani are welcome.

RESPONSE:There is nothing offensive at all, all your questions are welcome, hope you find answers to your questions, all our Bandgi has been by doing Gurbani so all the Gur Parsaadee writings posted on the website www.satnaam.info are based on actual physical experiences, whatever Gurbani says has come true to us, Sukhmani has come true to us, whatever Gurbani says is happening physically to us on a daily basis, rewards of doing Gurbani are beyond description and are being experienced by us and other members of our Sat Sangat on a daily basis.

Thanks for your precious time, I pray to Lord for the company of spiritually advanced devotees of His.

Kind Regards
R Singh

5. The Eternal Definition Of A Cult

Here are some attributes and qualities of an entity which is truly defined as a Cult. A cult can be

1. an individual;
2. a so called religious organization;
3. or a religiously and communally biased media (eg an internet forum).

A cult is an entity that is engaged in :

- the creation and spreading of illusions, delusions, doubts, distractions, rumors and duality (unable to One God in everything and everyone i.e Dubidha) that take us away from the Gur and Guru.
- taking us away from the Gurmat – divine wisdom and
- spreading the virus of one's own worldly and evil wisdom (Munnmat, Sansarik Mat and Durmat) amongst the masses.
- taking us away, through its false deeds from the Akal Purakh and His Gur Parsaadee Naam "Ik Oankaar Satnaam"
- the business of spreading hatred and bigotry among the masses and promoting communal fighting
- the slanderous criticism of a Sikh, a Gursikh, a Gurmukh, a Sant, a Braham Gyani and a Gursangat
- trying to evaluate the deeds of a Puran Sant, a Puran Braham Gyani
- slandering and abusing anybody for any reason whatsoever
- being defeated by the mental sicknesses of the Five thieves, Hopes, Desires, Wishes and Maya
- discriminating between a Amrit-Dharee and a Non Amrit-Dharee – that is the cult of pride (Pride) promoted by their conformance to external identity and religious practises. That is outside compliance only (Baharli Rehat)
- any kind of discrimination between any sects of the society
- wearing a religious dress (Dharam Ka Bana) and then doing un-godly actions (Adharam)
- spreading violence,
- communicating poisonous thoughts to others,
- harming others in any way,
- abusing others in anyway
- pointing fingers at others without cleaning his own house first
- no humility and no humbleness, no mutual respect for others.

In the end the entity engaged in any kind of bad deeds by any means is the biggest cult.

So let us make our deeds Gurmat based. Let us leave the selfish mind's thoughts (Munnmat), the worldly thoughts (Sansarik Mat) and the evil thoughts (Durmat). Lets realize the Almighty, develop a true and eternal love and peace inside us for everyone living on this earth and make this place an Age of Truth (Sat-Jug) once again and make this earth a Cult free place.

This is a Gurbarsaadee Gurmat writing with the Beayant Gur Kirpa of Agam Agochar Dhan Dhan Shree Paar Braham Ji and Dhan Dhan Sant Baba Ji, a Puran Braham Gyani. Please take a few minutes to evaluate our deeds in light of the above divine wisdom (Gurmat). Only judge our inner self and ask where do we stand? Are we moving on the right path? Are we getting closer to the Almighty? Or are we doing the actions of a narrow minded selfish entity – a cult?

By self-analysing rather than pointing the finger at others, we will get a definite direction and motivation to move in the right path and that will help us make our life sublime.

Dassan Dass (Slave Of God's Slaves)

6. Puran Khalsa vs Panj Piare

On Vaisakhi day we celebrate what Guru Gobind Singh ji did in 1699. There are plenty of people and books to tell us the history. But only the enlightened soul can tell us the spiritual meaning of this event. And now over 300 years later, many people celebrate vaisakhi but are not prepared to take pahul themselves. And for many that do take pahul, they fall back to their old ways, or they have no spiritual progress even after many years. Why? What has changed since 1699 in the delivery of the pahul (initiation ceremony)? Read on:

In order to understand the creation of Khalsa by Dhan Dhan Shree Guru Gobind Singh Jee, it is of paramount importance to understand the meaning of "Puran Khalsa" and that the "Panj Pyare" created by Him were Puran Khalsas.

Dhan Dhan Guru Gobind Singh was a Puran Sant Satguru. He was a Puran Braham Gyani. He was Nirankaar Roop Pargatyee Jyot Param Padvi and one of the greatest spiritual powers that has ever been born on this Earth. He was a Puran Khalsa Himself. Only a Puran Khalsa, who is a Puran Braham Gyani, a Puran Sant Satguru, a Pargatyee Jyot Param Padvi can create a Khalsa.

Only such a soul which is merged and one with Dhan Dhan Paar Braham Parmesar and has become a Braham Roop Himself can create a Khalsa. Which means only such a highly spiritually elevated soul like Dhan Dhan Guru Gobind Singh Pashah Ji could create a Khalsa –

Puran Jyot Jagey Ghat Meh Tab Khalas, Tahi Nakhallas Jaaney.
The one in whose heart shines for the God's Light is the Khalsa,
all others are not Khalsa.

This means that the Khalsa is the soul which has

- been enlightened inside with the Light Of God (Param Jyot Puran Parkash Dhan Dhan Nirgun Saroop of Dhan Dhan Paar Braham Parmesar),
- won over Five thieves, Hopes, Desires, Wishes,
- completely won over Maya (mammon)
- become a part of the Infinite – Braham (Supreme God)
- become a form of God (Braham Roop),
- become one with Immortal Being (Akal Purakh),
- obtained the Supreme Status (Param Padvi),
- become completely truthful (Puran Sachyara), and sees, speaks, hears and serves the Truth (God).

Anything less than that is not a Khalsa (Na-khalas).

Therefore, it is very important to understand that the “Panj Pyare” created by Dhan Dhan Guru Gobind Singh Ji were no ordinary human beings, they were eternally blessed by Dhan Dhan Shree Guru Gobind Singh Ji. They were created by God’s Grace under God’s order (Dhan Dhan Gur Parsaad under Puran Hukam of Dhan Dhan Paar Braham Parmesar – Ik Oankaar Shree Satnaam).

Because these eternal blessings (Gur Parsaadee Gur Kirpaa), that is why Dhan Dhan Guru Gobind Singh Ji said:

Khalsa Akal Purakh Ki Fauj,
Pargatyo Khalsa Parmatam Ki Maoj.
The Khalsa is the Immortal Beings’s Army,
And came into being under the Supreme’s Order.

Which means that Khalsa is Braham Roop – the Form of God. That is how the Khalsa will fight against all the mental sicknesses the society goes through.

The creation of Khalsa is under the Puran Hukam (Perfect Command) of Dhan Dhan Paar Braham Parmesar (God). That is why it is a Gur Parsaadee (Guru’s Grace) game. One can't become a Khalsa without the Eternal Blessings of Dhan Dhan Paar Braham Parmesar and or a Puran Sant Satguru.

Therefore, these five souls, which were blessed by Dhan Dhan Guru Gobind Singh Ji were Puran Braham Gyanis, they were Puran Sant Satgurus themselves. Each one of them was a Puran Sant Satguru and not collectively which is evident from:

Khalsa Mero Satgur Pura,
Khalsa Mero Sajjan Soora,
Khalsa Mero Budh Aur Gyan,
Khalse Ka Ho Dharo Dhyani.
The Khalsa is my perfect Satguru,
the Khalsa is my brave friend,
the Khalsa is my knowledge and wisdom,
the Khalsa is whom I meditate upon.

Here Akal Purakh is speaking through Dhan Dhan Guru Gobind Singh Ji (Dhurki Bani) which means that a Khalsa is a Puran Sant Satguru, a Puran Braham Gyani. He is the one who has control over Panj Doot and Maya is under His feet and that is how He becomes a real eternally blessed brave soul. Khalsa is a Braham Roop, so that is how He gets and disseminates only divine wisdom. Khalsa is a source of all eternal treasures, there remains no difference between the Khalsa and Akal Purakh Himself. That is why He remains one with the Almighty for ever.

Each one of these five souls (which are now commonly known as Panj Pyare) were Puran Khalsas and that is why Dhan Dhan Guru Gobind Singh Ji has given so much praise to Khalsa:

Khalsa Mero Roop Hai Khaas,
Khalse Me Hon Karo Nivas.
The Khalsa is my special form,
the Khalsa is in whom I reside.

This means that Khalsa is Braham Roop (God's form) and that Braham (God) always resides in the Khalsa. Khalsa is a Pargatyeo Prabh Jyot (enlightened soul) and absorbed in the Nirgun Saroop (body of spiritual light) of Dhan Dhan Paar Braham Parmesar . That is how and why Braham resides in Khalsa forever.

The real compliance (Rehat) is therefore, the inner compliance. Cleaning inside the mind is the key to become a Puran Khalsa. Winning over the five thieves and Maya is the key to become a Puran Khalsa. That is the yardstick defined by Dhan Dhan Guru Gobind Singh Ji for a Khalsa is:

Atam Ras Jeh Janye So Hi Khals Dev,
Prabh Meh Moh Meh Taas Meh Ranchak Nahin Bhed.
The one who experiences soul bliss "Atam Rus" is the Khalsa,
There is no difference between the Khalsa and me and God.

This means the "Rehat"- code of conduct- for a Khalsa is to be internally saturated in the "Atam Rus" – which is the highest Amrit. It is the Param Jyot Puran Parkash Nirgun Saroop of Dhan Dhan Paar Braham Parmesar and it is available to and enjoyed only by a Puran Braham Gyani –

The Brahm Giani experiences soul-bliss “Atam Rus”.

SGGS 272

The Rehat for a Khalsa is to become and remain one with Almighty. The real Rehat for a Khalsa is therefore, nothing less than Atam Rus, Oneness with Akal Purakh, Puran Parkash and Param Jyot inside the soul. And a Param Padvi, Puran Sachyari Rehat, where such a soul only serves the eternal truth and nothing else.

What is the eternal truth – “Ik Oankaar Satnaam”, Paar Braham Parmesar. The one who has not earned this Rehat – compliance, is not a Khalsa. The one who has not earned the Truth is not worthy to be one of the Panj Pyaras, because he does not meet the eternal criteria established by the Gur, Gurbani and by Dhan Dhan Guru Gobind Singh Ji.

Therefore, only those “Panj Pyare who are Puran Khalsas can represent the Gur (God), and only such souls are the Guru. Only such souls who have earned the Puran Sachyari Rehat and have become Pargatyeo Jyot Puran Braham Gyanis are entitled to be called a Guru. They can represent Dhan Dhan Paar Braham Parmesar and are “Amrit Ke Daata” – they can give spiritual Amrit to the Gursangat, anything less than that is a Pakhand – hypocrisy, is a illusion, is cheating and deceiving the Gursangat, is a Dargahi crime.

This is the main reason behind the fact that at the present time most people don't reach anywhere after taking “Khanda Ki Pahul” (initiation of the sword) from Panj Pyare. The reason is simple and plain, only a Puran Khalsa can create a Puran Khalsa. Nothing less than a Puran Khalsa can create a Puran Khalsa. Only a Puran Braham Gyani a Puran Sant Satguru can create a Puran Khalsa.

As long as the Panj Pyare are not a Puran Khalsa, they are not Panj Pyare and so there will be no spiritual advancement from their blessings. No matter how long you have been involved in the Nitnem and other religious activities, because it is a Gur Parsaadee (Guru's Grace) Game.

Only a Puran Khalsa (enlightened soul) can

- give us the Gur Parsaad and initiate us into the Gur Parsaadee Game,
- eternally bless our souls,
- give us spiritual Amrit;
- open our spiritual doors (Bajjar Kapaats),
- give us Smadhee (deep meditation),
- elevate our souls to higher spiritual levels,
- help us in doing our Bhagtee (loving devotional worship) and
- eventually give us Jivan Mukti.

Considering the divine definition of a Puran Khalsa, who is a Puran Sant Satguru, who is a Puran Braham Gyani, all the other Nine Gurus were also Puran Khalsas. For that matter all the Sants and Bhagats

whose Bani has been included in Dhan Dhan Shree Guru Granth Sahib Ji, and who were also Puran Sant Satgurus, Puran Braham Gyanis, Pargatyeo Jyot, were Puran Khalsas.

The creation of Khalsa was also done by all the other Guru Patshahian as well, such as Bhai Lehna Ji were eternally blessed by Dhan Dhan Shree Guru Nanak Dev Ji and so became a Puran Sant Satguru, a Puran Khalsa a Puran Braham Gyani.

And so were the other Guru Sahibans eternally blessed with Gur Parsaad, and that is how they became Puran Braham Gyanis Puran Sant Satgurus, Puran Khalsas. This divine game of creation of Puran Khalsa has been there forever, is present now as well, and will remain going forever. That is why Gurbani says:

In each and every age,
He creates His enlightened souls
and preserves their honor, O Lord King.

SGGS 451

This eternal game will never stop, has never stopped, because this is the law of divinity, this is the law of Paar Braham, and will continue for ever.

Guru Gobind Singh Ji gave a new dimension to this divine game by virtue of His utmost kindness – Dana Dina – when He created Five Puran Khalsas at the same time, by virtue of His divine powers giving them Gur Parsaad – Amrit.

Guru Gobind Singh with His utmost generosity created Five more like Himself. He created Five Puran Khalsas like Himself, probably because He knew that in the future time span of this Age of utmost Darkness (Maha Kaal Ghore Kal-Jug) there will be more such souls needed on this earth to balance the divinity requirements among the masses.

By doing so He once again proved that divine words of:

In this stage the wonderful feat of
becoming Guru by the disciple
and vice-versa is enacted.

Bhai Gurdaas Vaar 13

The Guru and the disciple are diffused into one another in equanimity
and they both are the extension of the perfect Supreme Lord.

Bhai Gurdaas Vaar 6

The masses as of today understand these souls to be Panj Pyare, but these souls were Puran Khalsa, they were given the place of Puran Sant Satgurus, they were Puran Braham Gyanis, and by virtue of these divine positions, they became “Amrit Ke Daate”.

Therefore, any soul which is not a Puran Khalsa as defined in the Gurbani and the Bani of Guru Gobind Singh Ji, can't be a part of the Panj Pyare. Anybody who doesn't follow these divine words of the Gurbani and Dhan Dhan Guru Gobind Singh Ji, is in a total illusion and not aware of the truth behind the whole game, is cheating the Gursangat, and by doing so is a Dargahi criminal.

Undermining the meaning of a Puran Khalsa is following the ways of the ritualistic Brahmins that the Guru warned against (Bipran Ki Reet). We have betrayed our Guru if :-

- our spiritual heart centre (Hirda) is not completely Truthful (Puran Sachyara)
- our code of conduct (Rehat) is not a completely Truthful one (Puran Sachyari Rehat) – completely truthful from inside,
- we have not won over Five Thieves, Hopes, Desires and Wishes,
- we have not won over Maya completely,
- we don't serve the Truth,
- our soul has not become a part of the Infinite Param Jyot Puran Parkash,
- our Hirda has not become a Sant Hirda.

We are manmukhs and not Gurmukhs, we are not Khalsa. And Dhan Dhan Shree Paar Braham Parmesar Ji will never tolerate such behavior, because this is Bipran Ki Reet.

Only the Panj Pyare who are Puran Khalsas, Puran Braham Gyanis, and are Param Padvi represent the Guru, otherwise not. Nowhere in Sukhmani Sahib or any where in Shree Guru Granth Sahib Ji, or in Guru Gobind Singh's Bani are five religious men (the Panj Pyare) honored as a Guru Padvi (status).

The Guru Padvi(status) is given to Dhan Dhan Puran Khalsa only. Another word for Puran Khalsa is Puran Sant Satguru and a Puran Braham Gyani. Anything less than that is only an external show that doesn't please God. The Atsath Tirath (bathing at religious places), Bana (religious uniform) and rituals are outside Rehat only which has no meaning without inside Rehat. The Puran Sachyari Rehat is the real eternal inside Rehat Maryada. Atam Rus Rehat is the real divine inside Rehat Maryada. That is the real Eternal Rehat Maryada for Khalsa, to become a Braham Roop is the real inside Khalsa Rehat, Param Jyot Puran Parkash Pargatyeo

Jyot Prabh Jyot is the Khalsa real divine Rehat. Anything less than that is Pakhand(hypocritical nonsense) and Nakhalas (not Khalsa).

For that matter anything less than Sach Khand (reaching realm of Truth inside) is Pakhand (hypocrisy) and is only Athsath Tirath (external pilgrimage). There is no Pakhand(hypocrisy) in Sach Khand. Anything less than that is Pakhand.

Any soul that reaches the Sach Khand becomes :-

- single vision (only sees God in everything and everyone), duality finishes,
- Nirvair (hate free)
- Nirbhao (fear free)
- completely truthful,
- a servant of Truth : sees, speaks, listens and serves only Eternal Truth,
- a part of the Infinite,
- a Brahm Roop,
- Sach Ki Takdi Himself–

Aap Hi Kanda Tol Traju Aap Hi Tolan Hara.

This is the state of the Khalsa soul. This is the true and highest “Rehat” of the Khalsa. Any soul less than this state should not be called a “Panj Pyara”. That is the divine definition of such a soul. Only such a soul who is a Puran Khalsa can be the Giver of Spiritual Amrit – “Amrit Ka Daata”.

Anything less than that is just external religious nonsense being done in the name of God. Like the 68 places of pilgrimage Hindus bathe at in order to achieve salvation (Athsath Tirath). But the only real pilgrimage is bathing in the inner spiritual heart (hirda) – that is the true pilgrimage to God’s court (Dargahi Tirath).

There is a difference of Five Khands (realms) between Athsath Tirath (worldy pilgrimages) and Dargahi Tirath (pilgrimage to Truth), which is defined in Jap Ji Bani – Dharam Khand to Sach Khand. Athsath Tirath is Dharam Khand and Puran Khalsa is Sach Khand Tirath. That is the divine and complete Tirath, the Brahm Tirath, the Param Jyot Puran Parkash Nirgun Saroop Tirath, and only such a soul is a Khalsa and Amrit Ka Daata.

We will therefore very humbly request at the feet (Charans) of the Guru’s sangat (Gursangat) to understand the divine wisdom and divine meaning of these spiritual eternal entities whom we

refer to as “Panj Pyare”. Only call a soul a Panj Pyara if they have spiritually become Puran Khalsa, Puran Sant Satguru, Puran Braham Gyani, Pargatyao Jyot Param Padvi and nothing less than that. Anyone less than that is “Na-khalas”, is not a Puran Khalsa.

We should all very sincerely evaluate our souls in light of this divine wisdom and measure ourselves on the yardstick that have been presented in the Gurbani and the Bani of Dhan Dhan Guru Gobind Singh and then find out where we stand.

- Are we moving on the right path and moving towards becoming a Puran Khalsa?
- How far we have achieved our objective of becoming a Puran Khalsa?
- Do we understand the meaning of Panj Pyare and Puran Khalsa?
- Are we working towards the Puran Sachyari Rehat?
- Are we working to win over Five thieves?
- Are we working to win over the Maya?
- Have we surrendered completely ourselves to the Guru, are we doing what the Gurbani says in the true sense?
- Are we eternally blessed with Gur Parsaad?
- And are we a part of the Gur Parsaadee game?

Once we start asking these questions to ourselves then the confusion and illusions in our mind will start to disappear. Our soul will be eventually be enlightened with divine wisdom. Which will show us the right path to move on.

This divine writing is a divine wisdom. It is a Gur Parsaadee creation under Puran Hukam and Gur Parsaadee Gur Kirpa of Dhan Dhan Paar Braham Parmesar and a Puran Sant Satguru, a Puran Braham Gyani, Pargatyao Jyot Param Padvi Dhan Dhan Baba Ji.

Anybody who will follow the Puran Sachyari Rehat Maryada of a Puran Khalsa as described above will become a Dhan Dhan Puran Khalsa. They will become not only a real Amrit-Dharee, but a real giver of divine amrit “Amrit Ka Daata”.

Dassan Dass (Slave Of God’s Slaves)

7. A word On 'Khalsa Panth'

On this Vaisakhi day we will be celebrating the foundation of the Khalsa Panth. But to most people that translates as Sikh Nation. But what does it mean in spiritual terms? Read on :

This very commonly used phrase “Khalsa Panth” has been grossly misunderstood, misinterpreted and misused by various entities around the Globe. This is not an ordinary phrase. It has deep divine meaning concerning eternal and primal truth pertaining to the definition of the heights of purity of human soul and the path which leads to this complete purification of the soul. Let us look at the deep divine meaning of the phrase “Khalsa Panth” in light of the Divine Wisdom very kindly given to us by Akal Purakh through Guru Sahibans, Sants and Bhagats.

PANTH

The word “Panth” means a passage, a path, the divine way to become something connected with the highest levels of the spirituality and divinity. It is the path to

- Sach Khand – the realm of Truth
- Eternity and the complete realization of Eternity,
- having a pure Hirda (spiritual heart).

“Panth” means a passage which when followed under the Eternal Blessings of the Gur and Guru will make:-

- a heart pure (khalas) – a pure Hirda.
- a soul a pure (Khalas),
- a soul a Sant soul.

*I dedicate my mind to Him, and renounce my ego.
This is the Path (PANTH) which I shall take.*

SGGS 1098

The word “Panth” means a path to the discovery of the Eternal Truth. It is the path to become a completely truthful person from inside out, to be able to see the truth, hear the truth, speak the truth, deliver the truth and serve the truth. This passage goes to the Dargah of Akal Purakh, it leads us to the Sach Khand, where Akal Purakh resides in His Nirgun Saroop Param Jyot Puran Parkash (Pure Light). Anybody who moves on this path with full commitment, belief and trust will become a Khalsa.

*The Messenger of Death does not approach those
who have walked on the path (PANTH)
of following the Guru's Teachings.*

SGGS 1116

KHALSA

kahu kabeer jan bheae khaalasae praem bhagath jih jaanee ||4||3||

Says Kabeer, those humble people, who become pure become Khalsa,
who know the Lord's loving devotional worship. ||4||3||

Says Kabeer, those humble people, who become pure become Khalsa, who know the Lord's
loving devotional worship. ||4||3||

SGGS 655

The second part of this phrase is the word “Khalsa”. This means

- a pure and completely truthful and completely cleaned soul,
- the soul that has gone beyond the three qualities of Maya (Rajo, Tamo and Sato),
- the soul which has completely won over the Maya,
- the person who has completely won over his mind,
- has brought Panj Doot (Lust Anger Greed Attachment and Pride) under his control,
- the person who has won over all the desires,
- the person who has completely cleaned himself from inside,
- the person who has a Puran Jyot Parkash inside his Hirda,
- the person who is completely merged and has become one with Almighty,
- the person who enjoys the Atam Rus on a continuous basis,
- the person who resides in the Dargah of Akal Purakh,
- the person who has reached the Sach Khand,
- a person who has completed his inner spiritual pilgrimage.

That is why Gurbani says:

Puran Jyot Jagey Ghat Meh Tab Khalas, Tahi Nakhalas Jaaney.

The one in whose heart shines for the God's Light is the Khalsa,
all others are not Khalsa.

and that is why Guru Gobind Singh Ji has said:

Atam Ras Jeh Janye So Hi Khals Dev,

Prabh Meh Moh Meh Taas Meh Ranchak Nahin Bhed.

The one who experiences soul bliss "Atam Rus" is the Khalsa,
There is no difference between the Khalsa and me and God.

Anyone less than this is not a Khalsa. Anybody who has not achieved these levels of spirituality and divinity is not a Khalsa. That is why Guru Gobind Singh has given the status of Satguru (Satgur Padvi) to a Khalsa:

Khalsa Mero Satgur Pura,

Khalsa Mero Sajjan Soora,

Khalsa Mero Budh Aur Gyan,

Khalse Ka Ho Dharo Dhyan.

The Khalsa is my perfect Satguru,
the Khalsa is my brave friend,
the Khalsa is my knowledge and wisdom,
the Khalsa is whom I meditate upon.

KHALSA PANTH

Therefore the divine meaning of the phrase "Khalsa Panth" in the true sense of divinity and spirituality; in the true sense of Gurbani; in the true sense of the Gurmat the divine wisdom of the word Guru and the standards of spirituality and divinity laid out by the Guru Sahibans and the Sants and Bhagats, is

"The path to become a Khalsa".

Dassan Dass (Slave Of God's Slaves)

ANOTHER ARTICLE

True Panth

Siri Guru granth sahib ji maharaj is truth, because the guru is bani and bani is truth. Truth serves truth. Truth is truth, and for eternity truth will serve truth. Akaal. Guru is in the sadh, in the gursikh, in the sant, in the true muslim, in the khalsa. Guru is in every vessel that dwells upon akaal in action, thought and submission. The guru's body is truth, and where ever our beloved resides at any instant, that is love and that is akaal. Love gives rise to love, and propogates love. Can anything but love give rise to love? Similarly can any untruth give rise to truth and serve truth? My next question is, is their haumai in our panth? Are there arguments in our panth? Are

there divisions in our panth? Now is this sri guru khalsa panth maharaj?

The Guru's panth is Truth, and until those that compose and make up the Panth we currently reside in, do not become suchiaray, we are not the panth of akaal. We can be a panth, but not one of our beloved's. If a person has been granted the gift of pahul but yet has ego inside them, and has hatred towards people, and thinks that his/her way is the only and right way, are they considered khalsa? Are they even considered the sikhs of the guru? Similiarly, if there is ego, hatred and divisions in the panth, how is that panth sri guru khalsa panth maharaj? I will be a sacrifice to any place where satnaam vaheguru allows me to surrender to akaal, experience akaal, and show love to akaal. Each and every heart. Where the guru's bani and keertan are reflected upon and sung. I will never place my faith in any other than akaal. The akaal i seek, is the satnaam in all. And that akaal can be on the lips of a prostitute or in the actions of a sadh. The guru's sikhs only judge themselves, alone, and love others. Judgement on devotion is akaal's duty. Mine is just to plead for Satnaam vaheguru's name and if guru wishes become a sacrifice to it.

Anonymous

8. Amrit - Real Spiritual Meaning

The word “**Amrit**” has been in the past and also at the present time being grossly misunderstood and misinterpreted by the masses around the Globe. When we say in the past, we refer to the period after Dhan Dhan Shree Guru Gobind Singh Ji **and His Five Complete Khalsas - Panj Puran Khalsas** (commonly known as Panj Pyare by today's masses, but they were Puran Khalsas, they were Puran Sant Satgurus, Sada Suhagans, Puran Braham Gyanis). With the passage of time this distortion of the real divine meaning of the word “**Amrit**” has taken place among the masses.

There is an utmost necessity at the present time for the masses to understand the True Eternal Meaning, the True Divine Meaning as presented in the Sach Khandi Dhurki Gurbani (God's Primal words from the Realm of Truth) by Dhan Dhan Guru Patshahians (All Gurus) and Dhan Dhan Sants and Bhagats Sant Satgurus, Puran Braham Gyanis, whose Bani is included in Dhan Dhan Shree Guru Granth Sahib Ji – Puran Braham Gyan Saroop of Paar Braham Parmesar.

This word “**Amrit**” is the most important thing in the entire Eternal Spiritual world, It is the main focus of the entire divinity and spirituality. It is the **Origin – Beej Mantra, Mool Mantra or Maha Mantra, Origin** of the entire universe, and even more important to know the significance of this Eternal “**Amrit**” is that it is **Gur Parsaad**.

It is the main central point of the entire Gurbani, the entire Gurbani is the praise of this word “**Amrit**. It is the “**only**” and we repeat “**only**” way to reach Almighty, and that is what makes the understanding of this **Highest Divine Entity** of utmost importance for the masses. The next

thing to understand for the masses is what exactly this “**Amrit**” is, the answer is very simple and has been repeatedly explained in the Gurbani, this is the Naam Amrit

Sukhmani: Peace of Mind (is obtained from) the Amrit Name of God.

SGGS 262

Which means that the highest level of eternal comfort and eternal enjoyment is the Naam of Akal Purakh, and It resides in the Hirda and Surat - Mind of the Bhagat Jans.

This Naam is defined in the Mool Mantra. It is the very first and most important verse on the opening page of Shri Guru Granth Sahib Ji. It tells us that the seed of Naam is

Ik Oankaar Satnaam
One God whose name is “Truth”.

This is the Naam of Dhan Dhan Paar Braham Parmesar. The rest of the Mool Mantra further defines the seed “**Ik Oankaar Satnaam**” – The One God whose Name is “Truth” as being:

Karta Purakh, Nirbhao, Nirvair, Akaal Murat, Ajunie, Saibhung
Creator Being, Fearless, Hate-free, Fear-free, Immortal Image, Unborn and Self-Illumined.

And the final word of Mool Mantra means all this is

Gur Prasad //
Guru’s Grace.

That the “**Ik Oankaar Satnaam**” (The One God whose Name is “Truth”) , can only be realised if He Himself gives His Eternal blessings through the Guru.

“**Ik Oankaar Satnaam**” (The One God whose Name is “Truth”) is what the title of Jap Ji is telling us to meditate upon, to “Jap” upon.

jap //
Chant And Meditate:

And in the first verse we are told that “**Ik Oankaar Satnaam**” (The One God whose Name is “Truth”) is the only One who is

aadh sach jugaadh sach //
hai bhee sach naanak hosee bhee sach //1//
The Primal “Truth”,
the “Truth” when the Ages began,
the “Truth” right now,
Nanak: will remain the “Truth” in future.

This all means that **“Ik Oankaar Satnaam”** (The One God whose Name is “Truth”) is the **“Naam Amrit”**, the only Amrit. Because it is Brahm (Supreme God) Himself who is that Amrit. Amrit means the One who :-

- never dies,
- is the only Doer,
- is the only Creator,
- is Fearless,
- is without animosity,
- is single vision, Ik Drisht,
- is self supported is unique,
- is never born,
- was there in the all the past ages,
- is here right now
- will remain here in all Ages to come.

The One God whose name is “Truth” (**Ik Oankaar Satnaam**) is what we are being told to meditate upon (Jap) in Jap Ji’s first verse by Dhan Dhan Satguru Shree Guru Nanak Dev Ji. This is what Gurbani is telling us to meditate on:

I bow before the Guru (Guru Nanak Dev)
who recited the name “Truth” – SAT NAAM - mantra (for the world).
Bhai Gurdas Var 1

Chant, O my mind, the Name “Truth” – SAT NAAM –
forever and always “SAT NAAM”.

(From the saint's) tongue came the praise Names to describe You.

But the Name "Truth" – SAT NAAM - is Your perfect, original Name (chosen by Yourself).
SGGS - 1082

All other Names of Akal Purakh are praise names (Kirtam Naams) given by the devotees to God. But, **"Ik Oankaar Satnaam"** is the Eternally Blessed (gur prasadee) original name (pura purbla) that God chose for Himself at the beginning of Creation. It is the Gur Parsaadee Naam of Dhan Dhan Paar Braham Parmesar.

The majority nowadays think that the Naam is the word "Vaahiguroo". This is not true. The word "Vaahiguroo" is the **PRAISE** of

- the Guru,
- Dhan Dhan Paar Braham Parmesar,
- Akal Purakh.

Whereas **"Ik Oankaar Satnaam"** is the actual Gur Parsaadee Naam of Dhan Dhan Paar Braham Parmesar. And that is what doesn't die or is never born, so by virtue of this divine quality it is the **"Amrit"**.

The next very important point to understand is who is authorized to give this Eternal Treasure of the Amrit Naam : **"Ik Oankaar Satnaam Amrit"**

This question has been answered very clearly by the Guru Patshahians. There are only two ways to get this Gur Parsaad:

1. The first one is that you can be directly Eternally Blessed with this Gur Parsaad by Dhan Dhan Paar Braham Parmesar, as was Guru Nanak Patshah Ji, which happens very very rarely.
2. The second method is what was used by Guru Nanak Patshah Ji when He gave this Gur Parsaad to Bhai Lehna Ji and made Him Guru Angad Dev.

This second method of delivering the Gur Parsaad continued up to Guru Gobind Singh Ji and there after when Dhasam Patshah gave this Gur Parsaad to His Panj Puran Khalsas. This has been very clearly defined in Gurbani:

The Naam is a Priceless Jewel; it is with the Perfect True Guru.
SGGS 40

The True Guru gives His Sikh the wealth of the Naam.

The Amrit of the Naam, the Name of the Lord, is within the True Guru.

SGGS 1424

and there are many more such verses of divine wisdom – **Gurmat** – Braham Gyan of Dhan Dhan Shree Guru Granth Sahib Ji – Gyan Saroop of Dhan Dhan Paar Braham Parmesar, that tell us that the real “**Amrit Ka Daata**” is a Puran Sant Satguru, a Puran Braham Gyani, a Puran Khalsa, who has merged and become one with the Infinite Part – Nirgun Saroop of Braham, who is a Param Padvi, who is a Pargatyeo Jyot; who is a Braham Roop, who is a Nirankaar Roop-

O Nanak, the God-conscious being is Himself the Supreme Lord God. ||6||

SGGS 273

Nothing less than that can give this Gur Parsaad to the Gur Sangat.

After a soul is eternally blessed with the Gur Parsaadee Naam Amrit then at that point the soul starts the real journey on the spiritual ladder, and when the soul concentrates on the Naam Simran in Surat – mind, then a stage comes when the next “**Amrit**”, which is the “**Ek Boond Amrit**” – (**One Drop Amrit**),

*The Guru has blessed me with the one drop of Amrit (Ek Boond Amrit),
and so I have become stable, unmoving and immortal - I shall not die.*

SGGS 612

This is activated by Gur Parsaadee Naam Amrit when it goes in to the Trikuti area of the forehead. At this point when the “**Ek Boond Amrit**” is achieved, the Naam Amrit goes in to the Surat – mind, and the soul is blessed in to the Smadhee (deep trance like meditation), this is where total merger of the mind with the word occurs (Liv Lagee)

I am lovingly centered on the One Lord forever (Liv Lagee).

I enshrine the Lord's Name within my mind. ||4||

SGGS 122

The mind becomes peaceful as soon as one goes in to Smadhee. At this stage whenever we sit down and start Naam Simran, normally within a short period of time (usually a few minutes) we go in to the Smadhee. When we practice this for a longer time, such as for several hours at a time, we go in to deep meditation which is called **Sunn Smadhee (very deep merger with the Primal Lord)**. This is a complete silence of mind. Such a stage is a very good spiritual stage :

*The “Consciousness In Deep Sunn Smadhee”,
the “Supreme Being”,
the “Lord of the three worlds” –
these are Your Names, Lord.*

SGGS 634

Such a stage comes when a soul is blessed in Karam Khand, which is just one step below Sach Khand, and this is where the real Bhagtee (loving devotional worship) starts. It is now that the Bhagtee Account is opened in the Dargah (court) of Dhan Dhan Paar Braham Parmesar (God). This is when the real divine Tirath (Pilgrimage) of our soul starts and we start to gather the eternal treasure of Naam in our Bhagtee Account.

When we practice Naam Simran in Smadhee and Sunn Smadhee for long hours then the Naam goes in to an auto pilot mode which is called – **Ajapaa Jaap**. This happens in the following stages :

- Firstly into the Surat (mind) ,
 - then it goes into the Hirda (heart centre) ,
 - then into the Nabhi (navel centre),
 - then into the Kundalini (base of spine) area,
 - then it travels up the energy channel along the spine (ida, sushmana and pingala)
 - then it hits the brain where it opens the Dassam Duaar (tenth gate) and the Trikuti (third eye).

This forms the real **Mala of Naam** inside our body.

Now we go through all kinds of spiritual experiences, including Darshan (sacred visions) of Sants, Bhagats, Guru Sahibans, Parkash (Divine Light), and so on. It is the stage when we physically feel “**Amrit**” (Divine Energy) trickling down in all inside our body. We hear the divine music all the time in the Dassam Duaar (tenth gate), which are called **Anhad Naad Dhunis**.

This is the stage when the Five thieves, Hopes, Desires, Wishes and the Maya comes under the control of the Bhagat. Then the Naam Amrit goes into every bit of our body, which we call as:

The Gurmukh meditates on the Lord with every hair (every bit) of his body.

SGGS 941

The soul is instituted in the Sach Khand. It becomes

- completely truthful – **Puran Sachyari Rehat**,
- free from duality
- “Ik Drisht” (single vision – sees God in all)

- Nirvair (Hate-free) and Nirbhao (Fear-free),
- able to break the loop of Infinity which is the loop of Maya and re-incarnation
- merged with the infinite Paar Braham, the part of God that is Nirgun Saroop, Param Jyot Puran Parkash (Divine Light)
- a Jivan Mukht (liberated while alive),
- a Puran Sant (Complete Saint),
- a Puran Braham Gyani (Complete Knower Of God)
- a Puran Khalsa (Completely Pure)
- a True Eternal “Amrit-Dharee” (saturated in divine amrit)
- a True Eternal “Amrit Ka Data” (Giver of Divine Amrit)

Any soul less then this status never was, is not and never will be qualified to give Gur Parsaad (Eternally Blessed) divine “**Amrit**” to anybody.

The highest “**Amrit**” which is called the “**Atam Rus**” (Soul Bliss) is available only to such souls who

- become one with Akal Purakh,
- merge in the Infinite Part of the Paar Braham,
- become Braham Roop,
- win over Five thieves, Hopes, Desires Wishes and Maya,
- are served by Maya

These eternal spiritual entities are called a Puran Sant Satguru, a Puran Braham Gyani, a Puran Khalsa, Amrit-Ka-Daataa:

The God-conscious being enjoys the spiritual bliss (rus) of the soul (atam).

SGGS 272

This is the purest and highest form of the “**Amrit**” and there remains no Naam at this stage. Only Param Jyot Puran Parkash (Divine Light) remains. Only Sargun Saroop of Dhan Dhan Paar Braham Parmesar remains. There remains no difference between the Almighty and such a soul at that level of spirituality. That is why Gurbani says:

O Nanak, there is no difference between the Holy people and God. ||8||7||
SGGS 272

That is what Dhan Dhan Guru Gobind Singh says too, that at pure Light level there is No NAME of God either, just pure silence:

*Namastang Nirnamey.
I bow to the One who has No Name.*

Jaap Sahib

In the end let us spend a few minutes in conducting a self analysis in light of this Gur Parsaadee (Eternally blessed by God and Guru) writing, Is there any darkness in us that we can see i light of this divine wisdom and in light of these priceless jewels and diamonds of the Braham Gyan given to us by our Great Guru Patshahians?

This is what they did and this is what they disseminated in their life time. This is what they told us to do and make our life sublime by complete realization of Dhan Dhan Paar Braham Parmesar; and this what was their dream of –

*Every home (human heart) has become a place of dharma
where God's music is continuously heard (inner divine anhad vajay) .*
Bhai Gurdas Vaar 1

Let us ask these questions to ourselves :–

- Are we following the footsteps of our Gurus in the real sense or we are just trapped in illusions, doubts, and Munmat?
- Are we working towards the achievement of the real goal of our life, which is Jivan Mukti?
- Do we have a Gur Parsaad, a Gur Parsaadee Naam Amrit?
- Have we surrendered completely to the Gur and Guru?

Once we ask and answer these questions truthfully, we will be able to gain a fair judgment about ourselves. Once we know where we stand and we realize our shortcomings then we will be able to find a way to improve ourselves.

This Gur Parsaadee writing has been written under Puran Hukam and with the Gur Parsaadee Gur Kirpa of Agam Agochar Shree Paar Braham Sahib Ji and Dhan Dhan Sant Baba Ji, a Puran Sant Satguru, a Puran Braham Gyani, Amrit Ka Daataa.

We are very very thankful to all the Guru Patshahians, all the Sants and Bhagats, all the Braham Gyanis of all ages in the past and who are currently living on this earth for their kindness and for their Atut Kamai (unlimited efforts) to make this world a livable place.

Lowest of the low

Dassan Dass (Slave Of God's Slaves)

9. Can Akhand Paat Liberate You From Evil Spirits?

These days people are seen having Akhand Paaths done so that their souls can be liberated from evil spirits (exorcism). Lots of other religious actions (Dharam Karams) are also done in addition to Akhand Paath. But does this all help eventually? As most of you know, the answer is "No". Let us explore this subject briefly in the light of Sri Guru Granth Sahib (SGGS).

Why do evil spirits attach to some souls?

This universe is full of all kinds of living beings and also full of a lot of stray souls of dead people. We call these stray souls ghosts (pooth), evil spirits (prehth). Actually, the stray souls out number the living beings. These stray souls are in that condition because of their deeds done when they were alive in human form. These stray souls then cling to the souls of living beings, who :-

- are deeply engrossed in Maya,
- have weakened their souls by over indulgence in the five vices (Lust, Anger, Anger, Greed, Attachment, emotional attachment, out of control Ego),
- have utter lack of Truth (i.e. God's name, God's worship)
- lack good deeds (such as selfless service of others).
- live the life of duality and doubts in God and Guru (Dubidha).

The stray souls eat away the souls of these weak living beings and make them like dry wood. They cling to the souls of living beings so they can fulfill their desires, which remained unfulfilled while they were living. This is the punishment of dying with desires!!

*You do not practice truth, abstinence, self-discipline or humility;
the evil spirit (prehth) within your skeleton has turned you into dry wood.*
SGGS 906

Sant Kabir ji says, the ones who do not keep the company of Saints, do not worship the Lord (One and only one God), their homes are like cemeteries and evil spirits cling to their souls.

How do Souls get liberated?

As a living being you have to get Gurparsadi Naam (Satnaam) from a Brahmngiani Sant Satguru. Then do your Bhagti and win over the Maya and five vices. Once your bhagti reaches a certain level, you are liberated from the cycle of birth and death. The ones who do utmost Bhagti eventually become Sant Satguru's and become capable of liberating souls of living beings, souls of dead and even animals.

The Beej Mantra, the Seed Mantra, is spiritual wisdom for everyone.
Anyone, from any class, may chant the Naam.
Whoever chants it, is emancipated.
And yet, rare are those who attain it, in the Company of the Holy.
By His Grace, He enshrines it within.
Even beasts, evil spirits (prehths) and the stone-hearted are saved.
The Naam is the panacea, the remedy to cure all ills.
Singing the Glory of God is the embodiment of bliss and emancipation.
It cannot be obtained by any religious rituals.
O Nanak, he alone obtains it, whose karma is so pre-ordained. ||5||

SGGS 274

As described beautifully above, Gurparsadi Naam can be obtained through a Sant Satguru. You can't obtain it through any other method or through any religion, and, the ones who get it, do so because it is ordained from the Dargah (i.e. it is written in your destiny by the God himself).

After getting Gurparsadi Naam as you do your Bandagi (Bhagati), you liberate yourself. The Gurparsadi Naam is the medicine for all ailments mental or physical. Also, with Satguru's grace, when your Hirda is completely saturated with Gurparsadi Naam, then you become capable of liberating animals, stray souls, and living beings who have hearts just like stones and also the ones who are ignorant (Mughad) to the existence of God.

Is there any other method of liberating souls?

The wisdom of Saints of all ages and SGGS says "No".

In each and every age, the Gurmukhs know the One Lord;
without the Name, liberation is not attained. ||1||Pause||
SGGS 1131

An exalted Saint can liberate the evil spirits by the unlimited power of Gurparsadi Naam. No other method or ritual can. Akhand Paath, Puja, Saraadhs, charity in the name of dead-all these rituals are useless and only a waste of time and money. It is good business for the Preachers and management committees of the religious places.

With deception in their hearts, the fools read sacred texts to fill their bellies.
SGGS 1246

The Preacher who is doing paath, is doing so to earn his living, his heart is full of kapat (deceit, lies, cunningness), and in doing path he is making a fool of himself and befooling others.

If anyone is interested, we have exorcism videos of people who wear the 5Ks, have Guru Granth Sahib in their home but have been possessed by evil spirits for decades. Only, the exalted Saint has liberated those people from the stray souls. The stray souls were sent to Dargah, and thus, liberated as well.

So, all of us, must pay attention to what SGGS says. We should absorb the knowledge and then apply it. If we do not follow it practically then it is of no use. Without its practical application SGGS has no supernatural good effect in your home as lot of people tend to think. So, get Gurbarsadi Naam, do bandagi, liberate your soul, liberate others' souls. Then you are a true son of God and you have done true service. Without that, you are just another zero in a big number of souls, wasting their lives under the influence of Maya and you are merely the food for the grinding mill of Death and Birth.

The author sincerely prays to God that this article may enlighten lot of people who are suffering in the ignorance and wasting their money and time and are being given false sense of assurance by the illusion of rituals (Dharam Karam Paakhand).

This article was written with the grace of God and my Sant Satguru. Everything described here, has been seen by the author and is well documented as well, on video tapes, if anyone has the desire to see it.

A Humble Servant

10. Sharing The Divine Knowledge and Experiences

There is a gross misunderstanding and confusion about the dissemination of the divinity and divine wisdom among masses due to wrong and untrue preaching practices by the preachers. Anybody who is elevated in spiritually is made to perceive by the preachers that the sharing of spiritual happenings and experiences with others will result in the loss of spirituality gained. This is a totally false, untrue and unreal perception, and a serious illusion that has been carved in the minds of the people who go on the path of spirituality.

This kind of illusions violate the basic divine laws of spirituality, and bring more negativity inside our soul, by curbing our learning of divine wisdom and spreading the message of truth; which is Brahm Himself. The only opponent of the spirituality is the **Maya**; and what operate under **Maya** are;

PANJ DHOOTS - FIVE THIEVES :

*You are in love with the five thieves;
this brings terrible pain. ||3||*

SGGS 815

1. Kaam – lust;
2. Krodh – anger;
3. Lobh – greed;
4. Moh – family attachments and
5. Ahankar - pride;

DESIRE :

*Why are you so unhappy?
Why don't you abandon your desires?*

SGGS 340

1. Mansha - wishes ;

Keep your pulsating wishes restrained.

SGGS 343

1. Asa – hopes;

Give up all other hopes, and rely on the One Hope.

1. Trishna – a deeper desire; thrust for worldly things; desperation to own something,

*The thirst of desire and the hunger of doubt afflict you;
you do not contemplate the Lord in your heart.*

SGGS 335

OTHERS :

1. Raj – worldly positions;
2. Joban – attractions due to bodily beauty;
3. Dhan – money;
4. Maal – material things;
5. Roop – beauty;

6. Rus – taste of tongue;
7. Gandh – smell;
8. Spursh – feel of touching something exciting.

All these are serious mental sicknesses and form major road blocks in the way of spirituality and all these highly distracting elements, which are responsible for instability of our mind and all these greatest enemies of our soul fall under the three qualities of Maya, which means is that Maya causes us to loose the spirituality and not its dissemination to others. Delivering the divinity and divine wisdom is serving the truth, which is the highest service to the Almighty as well as to the Gursangat.

It has been observed that most people who do not share their spiritual expereinces quote the following line :

One who has found the Lord, keeps quiet about it. ||1||

They have got completely the wrong sense, they haven't read the previous line to put it into context:

*Why do you speak such nonsense (that)
One who has found the Lord, keeps quiet about it? ||1||*

SGGS 718

The true meaning is that to hide divinity and spirituality is a nonsense. How can we hide the one who is ***Omni Present***?

*If someone wants to conceal moon by putting a plate infront of it,
it cannot be hidden.
Bhai Gurdas Vaar 1*

*This manifest power (of the Guru) cannot be hidden.
Bhai Gurdas Vaar 1*

*The Sikhs' virtues cannot be concealed.
As a man may hide mollasses, but ants will discover it.*

Bhai Gurdas Vaar 6

***The jewel is concealed, but it is not concealed,
even though one may try to conceal it. ||4||***

SGGS 608

Therefore, trying to hide the divinity and spirituality is a deep mental illusion; it is only misunderstanding the true meaning of Gurbani. Some of the Bhagats who get eternally blessed in to the Karam Khand and go in to Smadhee and Sun Smadhee isolate themselves from the Gursangat. Sometimes they go and sit in the basement to do their Bhagtee to avoid public contact, the reason for this being obvious – illusion of losing spiritual gains by exposure to public.

This illusion of hiding divinity and spirituality is very clearly opposed in this verse of Gurbani:

*Meet together brothers, eat and spend,
these resources do not diminish;
they only continue to increase. ||3||*

SGGS 185

The treasure of divine wisdom increases when distributed and delivered to the Gursangat. The divinity and spirituality increases when disseminated to the Gursangat. Basically there is no limits for the eternal treasures of divinity and spiritualit. These are infinite like Braham, because it is His own Roop (form), giving divinity and spirituality to others, putting others on this path of truth is the highest service to the Almighty.

By delivering divinity and spirituality we serve the truth, and there is nothing better than doing that. Dhan Dhan Shree Guru Nanak Patshah ji has very clearly said –

*One who chants, and inspires others to chant the Naam.
is totally All-Powerful and carries us across to the other side. ||1||*

Dhan Dhan Gurus have delivered the divinity and divine wisdom with both hands open. Dhan Dhan Shree Guru Nanak Dev Ji undertook 82,000 miles of foot journeys all over to deliver the divinity and spirituality to people from all walks of life, irrespective of cast, creed and religion.

All the other Guru Sahibans (Masters) have delivered the Gur Parsaadi Naam and all the Eternal Treasures with open mind and open hands to people belonging to all castes, creeds and religions.

For a Puran Sant Satguru there is no religion, infact there is no religion in Sach Khand, where such souls reside. They are “Ik Drisht” (single vision – see only God in everything and everyone). There is no duality in them, and that is what we need to bring inside us and follow on their foot prints, if we want to call them as our Gurus. If we don’t do what they have written, then we are not honoring them as our Gurus. We are only pretending to honor them, hence we are doing a “Pakhand” – hypocrisy.

We all call Dhan Dhan Gurus as our Gurus and also Dhan Dhan Shree Guru Granth Sahib Jee as our Guru; but let us look inside us and evaluate ourselves by asking :-

- How far we putting the ten Guru's eternal and divine teachings and the divine wisdom of Shree Guru Granth Sahib Jee in our daily life?
 - How many of us have won over our mind; how many of us have won over Five thieves; Hopes, Desires and Wishes?
 - How many of us have won over Maya and have become a Khalsa? A Khalsa is a very high spiritual status of a soul; only a Puran Braham Gyani is a Khalsa, everybody less then that is a not a Khalsa (Nakhalas) –

***Puran Jyot Jagey Ghat Meh Tab Khalas, Tahi Nakhalas Jaaney.
The one in whose heart shines for the God's Light is the Khalsa,
all others are not Khalsa.***

**Atam Ras Jeh Janye So Hi Khals Dev,
Prabh Meh Moh Meh Taas Meh Ranchak Nahin Bhed.**
The one who experiences soul bliss "Atam Rus" is the Khalsa,
There is no difference between the Khalsa and me and God.

Guru Gobind Singh Ji.

The only thing to note is that we can tell others to do ONLY IF WE ARE DOING IT OURSELVES.

The change we want to see in the people, should be brought in ourselves first, then only we can advise others. By sharing your spiritual stories, you will be motivating others to move on this path to eternal treasures, you will be speaking the truth, you will be serving the truth, you will make Gur and Guru happier, you will only gain, you have nothing to loose, your spiritual levels will go higher, your learning of divinity and divine wisdom will become much faster and easier, your Bhagtee will become easier and easier.

So please remove this illusion of not sharing your spiritual experiences with other Gursangat and start serving the truth, by doing so you will be doing good to yourself.

The divine wisdom discussed above is based on actual physical and practical experiences of the kookar and the other Gursangat; there are a lot of Suhagans and some Sada Suhagans who are sharing their spiritual stories in these articles. And all this has happened with the Gur Kirpa of Agam Agohar Shree Paar Braham Jee and Dhan Dhan Sant Baba Ji, who is a Puran Sant Satguru, a Puran Braham Gyani.

Dassan Dass (Slave Of God's Slaves)

11. Gurdwara and Pilgrimage

*Blessed is that Gurdwara, the Guru's Door,
where the Truth is glorified.*

There has been a lot of misconceptions amongst the Sikh masses about the real deep divine meaning of the word “Gurdwara”.

Let us dive deeper into the Braham Gyan Sarovar (Ocean of Divine Wisdom) and look at the reality, the Eternal Truth, the element of “SAT” in the word “Gurdwara”. This word (shabad) is divine, it has come from God. And that “The Word” (Shabad) that we commonly know as Gurbani or Shri Guru Granth Sahib :-

- is the Braham Gyan (Divine Knowledge),
- the Gyan Guru (Guru of Divine Wisdom),
- the Gyan Saroop of Akal Purakh (Immortal Being embodied in the wisdom of Himself)
- is the Eternal Truth,
- defines the passage to merge with the Param Tatt (Supreme Reality);
- is the divine essence.

The word “Gurdwara” comprises of two Words “Gur” and Dwara”.

GUR

The divine meaning of the word “Gur” is :-

- the Braham Himself,
 - the Akal Purakh Paar Braham Parmesar Himself,
 - the “SAT” the Eternal Primal Truth Himself,
 - the Param Jyot Himself,
- the part of the Braham which is beyond the three qualities of the Maya (Rajo: Hopes Desires Wishes; Tamo: Lust Anger Greed Attachment Pride, Slander Gossiping Jealousy, Raj Joban Dhan Maal Roop Rus Gandh Sparsh; Sato: Daya Dharam Sanjam Santokh),
- the Nirgun Saroop Puran Parkash of Akal Purakh.

DWARA

The word “Dwara” means the door to the Dargah (God’s court) where the “Gur” is residing in His Nirgun Saroop (Transcendental State).

This door to the Dargah is with in our body itself, there is already a Jyot (God’s Light Energy) inside us that is keeping us breathing and alive. Our life force is the Jyot:

The Lord infused His Light into you, and then you came into the world.

SGGS 921

This Jyot gets diminished due to the influence of Maya. We breath and remain alive due to the presence of this Jyot inside us, and this Jyot is a part of the Nirgun Saroop of Braham. The moment this Jyot is withdrawn by Paar Braham Parmesar (Supreme Lord) the death of the body comes.

This door has the following purpose :

- it connects our soul and body to the divinity and eternity,
 - it is connected to the Dargah and to the Charans of Akal Purakh (Lotus Feet of God), to His Nirgun Saroop which is beyond the three qualities of Maya and is called the Dassam Dwaar (Tenth Door).

*Through the Gurdwara, the Guru's Door,
some are blessed with loving faith, and the Tenth Door is revealed to them.*

SGGS 922

TENTH DOOR – DASSAM DWAAR

The Tenth Gate is the home of the inaccessible, infinite Supreme Lord.

SGGS 974

*By practicing control over the nine gates,
one attains perfect control over the Tenth Gate.*

SGGS 943

The nine doors are: eyes, nose, mouth, ears, skin, and two organs. In almost all the people this tenth door is closed due to the influence of the Maya. There is one in tens of millions who is fortunate to have this door open and by virtue of this they are always connected to the Akal Purakh. Continuous Amrit keeps on flowing in to their inside from this Dassam Dwaar:

*The unstruck sound current of the Shabad vibrates and resounds in the Tenth Gate;
the Amrit Naam trickles down there. ||2||*

SGGS 1002

Such souls keep on hearing the Anhad Shabad Dhunis (divine music) on a continuous basis. This is the real Amrit, the Atam Rus Amrit. By virtue of this tenth door all the seven seas – Sat Sarover of spiritual energy within our body are also connected to the Nirgun Saroop Akal Purakh Paar Braham Parmesar. These centers of spiritual energy keep on continuously flowing the Amrit inside the body:

*My eyes are wet with the Nectar of the Lord,
and my mind is imbued with His Love, O Lord King.;*

SGGS 448

This also makes every bit of our body drenched with Amrit all the time and infact the Amrit starts to flow outside our body. When that stage is reached, then Akal Purakh's Charans (Immortal Being's Lotus Feet) inside us get saturated and we become completely merged in Braham.

At this stage the person's inside becomes a Gurdwara, and that is the real Gurdwara.

PILGRIMAGE

The stages through which we pass during this process of Bandgi (Dharam Khand, Gyaan Khand, Saram Khand, Karam Khand and Sach Khand) is the real pilgrimage. This inside pilgrimage is the real pilgrimage.

Cleanse yourself with the Name, at the sacred place of pilgrimage deep within.

SGGS 4

This inside Tirath (pilgrimage) is the real Tirath, the outside Tirath is the Athsath Tirath (Bathing in 68 Holy Places) and Gurbani says:

*This filth (of the mind) cannot be washed off, even by bathing
at the sixty-eight sacred shrines of pilgrimage.*

SGGS 87

Only the inside Tirath will remove all the filth from inside us and will make the Jyot inside us become one with Almighty. The outside pilgrimage – Athsath Tirath - will never be able to clean us from inside. We will never be able to be one with Akal Purakh. All the outside Gurdwaras are Atsath Tirath. The real Gurdwara is the Hirda (spiritual heart), the Dassam Dwaar (tenth door) and the Sat Sarovar (seven seas / chakras) inside our own self.

We need to :-

- do Bandgi and complete the inside Tirath,
- be one with Akal Purakh,
- merge in Akal Purakh,
- get to the Param Padvi and reach that level when we are able to realize our real Gurdwara and become a Sant Hirda,
- start enjoying the Atam Rus Akhand Kirtan of Anhad word and Braham Gyan on a continuous basis,
- become a source of Amrit for others a real Gurdwara for others
- then serve the truth and deliver the truth to others:

Jan Parupkari Aaye Jee Daan Dey Bhagti Laayen Har Siun Leyn Milaaye.

Where such a Sant Soul the soul of a BrahamGyani lives becomes a Baikunth (heaven) itself. Wherever such a soul sits becomes a Mansarovar of Atam Rus (Ocean Of Soul bliss). It becomes a Sarovar of Braham Gyan (Lake of Divine Wisdom). It becomes the real Gurdwara.

*Those whom You cause to listen to Your divine wisdom,
find peace at the (inner) Gurdwara, the Guru's Door.*

SGGS 919

Therefore, for doing the inside pilgrimage and to realize the real divine inner Gurdwara do the following :-

- pray for Gur Parsaad;
- concentrate on Naam Simran;
- completely surrender to the Gur and Guru with full and complete commitment and belief,
- fully trust in the Gurbani, Gur and Guru;
- practice Gurbani in your daily life to the extent that you become Gurbani yourself;
- do seva and parupkaar to help the poor;

- give Dasvandh of time and earnings to the Guru,
- complete your Bandgi,
- be one with the Akal Purakh and the Guru;
- merge in Him;
- get Jivan Mukti.

Dassan Dass (Slave Of God's Slaves)

12. Real Eternal Meaning Of Kirtan

The word “**KIRTAN**” is a divine word which is very commonly used in our day to day religious life. The true Eternal and Divine source of any word in Gurbani is the Eternal Truth, the Dargahi Truth, the Nirankaar's Hukam. It basically presents the Param Tatt; the Braham Tatt; the Divine Essence, the Divine Jyot; The Divine Light. That is what the phrase “Shabad Guru” means. The Eternal Truth part of any word is the Guru part, the Divine Jyot and the Param Tatt part of any word is the Guru part, which enlightens us from inside and removes the darkness of the Maha Kaal – KalAge – the Dark Age from our Hirda and Soul and unites us with the Almighty, Paar Braham Parmesar, the Param Jyot and Atam Rus Amrit on a continuous basis forever and for all ages to come. This is due to the unlimited spiritual power of the Shabad (Divine Word).

Every shabad has a Divine Essence in it, due to which it is called shabad Guru. Each and every word of the Gurbani is a Shabad Guru due to the presence of the Sat Tatt; the Braham Tatt; the Eternal Truth; the Divine Light and the Divinity in it. that is why every word is a Guru because it tells us and provides us the Divine Wisdom to achieve highest status in the Divinity, which is merger in the Almighty Himself and thus be a Jivan Mukti.

The Shabad is the Hukam (order of God). And the mother of all shabads is the shabad “**NAAM, THE GURPARSAAD**”. This is the highest Hukam of the Akal Purakh. There is a deep divine connection of this Highest Hukam with each and every word that is in Gurbani, because this Highest Hukam of Naam, the Gurparsaad, is the Origin. Everything has emanated from this Origin. The entire Gurbani is the explanation of this Origin. This Origin is Akal Purakh Himself and His Gur Parsaadi Naam “Ik Oankaar Satnaam”. Let us see how the word “KIRTAN” is connected with this Highest Hukam of Akal Purakh “**The Naam – Gur Parsaad – Ik Oankaar Satnaam**”.

The word “KIRTAN” can comprises of two words: KIR and TAN.

KIR means

- to stabilize (in Punjabi it means Keelna),
- to become stable,
- to keep it away from all kinds of distractions,

- delusions and illusions,
- to control,
- to keep it in a stable position,
- to keep it tied to,
- motionless,
- no movements,
- silent,
- calm,
- no thoughts,
- emptiness of thoughts,
- concentrated around a pivot,
- become a pivot,
- become still,
- no effect of any outside worldly things.

The second word TAN means the Physical Body. The body is constructed out of the five primal elements- air, water, fire, sky and earth, and this body has five senses. These five senses are directed by our mind to act and react, to perform and function, to think and do, to behave and misbehave. Under normal daily circumstances the mind is directed by our own wisdom, the worldly wisdom, the wisdom of the society around us, our own education and so on. The mind is the key of all our actions and reactions, all our deeds and deeds and is governed by the self-wisdom or the worldly wisdom. In a summary we can say that: the basis of the physical body is the five senses; the basis of the five senses is the mind; the basis of the mind is the self or worldly wisdom.

The existence of our TAN – the physical body is due to the life element in it. This life element comes in our physical body due to the presence of the Divine Element which is the Soul – Atma. This is a part of the Param Atma the Almighty, the Brahm Tatt, The Param Tatt, the Divine Jyot, the Divine Light. We breath and remain alive due to this Divine Element. The moment the Soul leaves the body, the body dies and all the five elements it comprises of are discharged back to their respective elements in the universe.

Combining these deep divine meanings of these two words KIR and TAN will give us the deep divine meaning of the word “KIRTAN”. By virtue of these divine meanings the essence of this word comes out to be :-

stabilization of our mind, (keep in mind that the body is directed by five senses, mind is directing the five senses and the mind is directed by self wisdom and the basis of the mind is the self wisdom and there is no divine wisdom anywhere in this operation of the self wisdom, mind and five senses),

- make the mind calm and motionless,
- keep the mind away from thoughts,
- keep the mind out of distractions, illusions and delusions;

- keep the mind calm and empty (of any kind of thoughts) without any effect of the outside world;
- have a complete control over the mind;
- infact win over the mind;

When such a status of mind comes into being the Soul, the Divine Element comes in control of everything. The Divine Light and the Divinity gains control of everything. The Param Tatt, the Braham Tatt comes in to control the mind. Hence the five senses are then directed by the Divine Wisdom. This means that the mind and five senses start to operate according to the Divine Wisdom. This is known as the Puran Hukam state of the Soul and Mind. Such a state is described as the “KIRTAN” state of the mind and soul.

Such a state of mind and soul comes in when the Naam takes over the Mind and Soul and so the five senses come under the Highest Hukam “ THE NAAM HUKAM WHICH IS GUR PARSAAD”. Such a state is called the Smadhee and Sunn Smadhee. This comes when we are instituted in the Karam Khand and Sach Khand of our Bandgi, when the Gur Parsaad goes in to the Surat and Hirda, mind and soul are filled with Naam Amrit and we continuously recite inside our Surat – mind and Hirda and eventually in every bit of our body the Gur Parsaad the Naam the Ik Oankaar Satnaam.

This is the state of our soul and mind when we win over the mind, when we conquer our mind, we conquer over the five vices and all our desires, when the Naam Simran goes on to a automatic and continuous mode inside our mind and Hirda. This is what “KIRTAN” means, and since at this stage of spirituality the Dassam Dwaar also opens and all the seven centers of spiritual energy are activated and also the Anhad Naad word is heard in the Dassam Dwaar on a continuous basis, it becomes the real “AKHAND KIRTAN” because it never stops, it goes on 24 hours a day for ever.

Listening to KIRTAN means listening to the Anhad Naad word in Dassam Dwaar. Singing KIRTAN means the Rom Rom Naam Simran, which is the Amrit Rus, the Atam Rus and is the Divine Pilgrimage, the inside pilgrimage.

The singing of Gurbani with tongue is the Rasna Rus (taste of the tongue) and listening Gurbani with ears is Kanni Rus (taste of the ears), this is the Atsath Tirath – outside pilgrimage.

Dassan Dass (Slave Of God’s Slaves)

13. Does praying to past Gurus work?

PREETO: What I am really trying to understand is when people believe in a past Master / Prophet / Guru and offer their prayers to them - does it work? Those people seem to believe it

does, and the example of Yogi Bhajan ji is that he saw his beloved Guru Ram Das ji in light form and was blessed. You also have prayed in the past for Darshan of Guru ji's Charan in your Hirda and have been blessed with accordingly. Myself too, I always used to pray to Guru Nanak Ji and felt he was guiding me. I think it is the same for Christians too, and Hindus with their Devi-Devtas. Everybody is praying to some aspect of God represented by their past master.

DASSAN DASS: Who wouldn't like to have Darshans of the Guru Sahibans, Brahmgianis and Sants and Bhagats? But, we also know that all the Ten Guru Sahibans used to be sitting above our head when we used to sit in long Smadhis early on in the Bandgi stages. These kinds of experiences bring in confidence and trust in your Bandgi and you get more and more motivated to move ahead with enhancing devotion, love, trust, commitment, belief and faith, which helps a lot.

PREETO: So what I understand is that those prayers do work. Do you agree?

DASSAN DASS: It all depends on how dedicated you are, how much you have surrendered yourself to the Guru with respect to the Tunn Munn and Dhan, His advancement towards you depends upon your own self. But, one thing for sure is that if you take one step he will take 10 million steps towards you. So imagine if you take all the steps towards Him by giving Tunn Munn and Dhan to Him, complete surrender to Him – that is what is Dhiaanaa, then what will happen to you?

PREETO: But what is missing is that you won't get salvation that way. For that you need Naam from the living light of God in the heart of the saint. Do you agree?

DASSAN DASS: That is an absolute truth, all Guru Sahibans have been through the same passage, except Guru Nanak Patshah Ji who was blessed by the God – God was His Guru, and there is one in ages who is so fortunate to be born to be blessed directly by the God, and the Dassam Patshah Ji who was blessed by the God as well – Ab Hum Apni Katha Bakhano Tap Sadhat Kin Vidh Mohey Aano, He also had the eternal blessings of Guru Tegh Bahadur Patshah Ji as well being His father.

With the Satguru the Bandgi becomes very easy and faster provided you completely surrender yourself to the Satgur and there are some fortunate ones who go through the Puran Bandgi and become Puran Brahm Gyanis. It is not only the Naam, it is the Gur Parsaad of Naam, Naam Simran, Puran Bandgi and Seva that are most important aspects of the Puran Bandgi.

PREETO: I did ask Prtam Anand Ji something similar, that all kinds of people see the light, have spiritual experiences and the like, so what is the difference between them and us? He said they don't get Mukti. Which made it very clear.

DASSAN DASS: The real Mukti is achieving Jivan Mukti whilst being alive and living on this earth. Then as you live everyday life you help others achieve Jivan Mukti too. Mukti doesn't come after the body dies, it has to come while you are breathing. There is no Mukti after death of the body. Winning over Maya has to be done whilst we are still breathing and living in the world and not after death. One more very important point to mention here is that we should not look at others, but should concentrate on our ownself, because that is what matters the most.

14. Controversies in Sikhism

Preeto: Some scholars say that the Waheguru Vaars have been added to Bhai Gurdas ji's teachings, just as people also argue about Raag Mala and say it is not part of Gurbani. Other people argue about the length of the Mool Manter and whether we can eat meat or not. Others fill up forums discussing whether one of the 5Ks is Kes or Keski or if they actually got Naam because they weren't taught the breathing technique. Others say remember God by any name you like, it's all the same. And there are probably a hundred more arguments and controversies going on as well.

Dassan Dass Ji: Why do we have to go by what people say? People say a lot of things. People practice a lot of things different than what you have been through in past four years. Do you see any difference between them and you? Do you see any difference between what you were four years ago and what you are now? Why do you want to go back into these controversies? They will do nothing but distract you from the focus. If you want to read anything, just read Gurbani and practice Gurbani.

Preeto: At the end of the day I got confused with not knowing the Truth and Baba Ji has said that Sat Naam is everything. But trying to convince Sikhs otherwise is hard work.

Dassan Dass Ji: Whatever Baba Ji has said is an absolute divine truth and nothing less than that, so where is there any space left for any confusion, argument, logic, understanding or acceptance? We are not trying to convince anybody for that matter, we are just trying to bring out the meaning of the Shabads as presented in Gurbani based upon our own practical physical experiences. Do you think that we can really convince anybody? It would be Haumai to think "I" am doing anything. In reality, it is a Gur Prasad, it is destiny and nothing else. Our destiny is what we are trying to do and the people stuck in controversies destiny is whatever they are doing. Whoever is destined to get the Gur Parsaad will get it, whoever is destined to benefit will benefit from it.

15. Three Types Of Amrit - Sant Ishar Singh Ji

Ik Oankaar Sat Naam Satgur Parsaad

Dhan Dhan Paar Braham Parmesar

Dhan Dhan Gur-Guru-Satgur-Gurbani-Sat Sangat-Sat Naam

Dhan Dhan Guru Pyareo Jee:

Kottan Kot Dandaut Parvaan Karna Ji. Shukrana Parvaan Karna Ji.

Recently we have been listening to some recorded Katha by Dhan Dhan Sant Baba Ishar Singh Ji. Being a descendant of one of the Five Puran Khalsas – Panj Pyaras blessed by Dhan Dhan Dhan Dassam Patshah Ji, Sant Baba Ishar Singh Ji is very widely accepted and respected as a Puran Sant a Puran Braham Gyani by the Sikh community. This Katha is available on internet and we will strongly encourage you all to listen to it.

<http://www.sfsikhcenter.org/multimedia/index.php?q=f&f=%2F04-Katha%2F00-Sant+Isher+Singh+Ji+%28Rara+Sahib+Wale%29>

This Katha is even more important so due to the fact that you will be able to listen to a Puran Sant in His own words – the real eternal truth being explained by a Puran Sant. We have really enjoyed listening to this Katha – this divine wisdom has once again proven to be as true as SAT Naam and has reinforced and confirmed our physical divine and spiritual experiences, belief, faith, trust, devotion and love for the Gur and Guru – the Katha of the SAT is same, no matter who recites it or who explains it – as long as He is a Puran Braham Gyani it is same no matter when and where this Puran Braham Gyani came from. Bottomline is that all the Puran Braham Gyanis are same and their Katha is same – SAT Naam.

Dhan Dhan Sant Baba Ishar Singh Ji in one of His Sangat sessions when He was explaining about the Baisakhi – creation of Panj Puran Khalsas (Panj Pyaras) by Dhan Dhan Dassam Patshah Ji He called

1. the Khandy Baatey Kaa Amrit as Sanskaar Amrit;
2. then the next higher Amrit He called as Naam Amrit;
3. and the next Higher Amrit he called the Braham Gyan Amrit;
- 4.

so the Panj Puran Khalsas were created by Dhan Dhan Dassam Patshah Ji by giving them all the three Amrits at the same time.

SatNaam Baba Ji has also described Braham Gyan Amrit as Atam Rus Amrit and also called this as the highest Amrit which is available only to Puran Braham Gyanis. Panj Pyaras (Puran Khalsas) should have all three Amrits: Sansakaar Amrit, Naam Amrit and Braham Gyan Amrit or Atam Rus Amrit – or in other words only a Puran Braham Gyani is a Khalsa and only Five Puran Braham Gyanis or Five Puran Khalsas only can be Panj Pyaraas.

Dassan Dass

16. Slandering Sants and Satgurus By Some Sikh Groups

From the house of Guru Nanak Sikhism was born. From the same house through his son Baba Sri Chand, Udasi sect was born. Was Guru Nanak able to stop the birth of Udasi sect from his own house? Did Guru Nanak or other nine Gurus ever slander Baba Sri Chand Ji? Guru Ram Das Ji offered his beard to wipe the dust off of his feet such was his humbleness. Guru Hargobind Ji gave his son Baba Gurditta Ji to Baba Sri Chand Ji for being of service or seva to Brahmngiani Baba Sri Chand Ji Maharaj. Did any of the ten Satguru's slander the Udasi sect?

However, Guru Gobind Singh ji had no problem in burning the corrupted Masands but neither he nor any of the Sikh Guru's ever slandered Brahmngianis.

With Guru Kirpa of Guru Gobind Singh Ji Muslims of Machhiwara were forgiven because two true muslims from that village (Nabi Khan and Ghani Khan) saved Guru Gobind Singh Ji's life.

These are living examples from the lives of Sikh Satgurus, Sat Ram Daases (Servants of Eternal Truth). If you are their Sikh then how come you are slandering Sants, Brahmgiannis and Satgurus?

Is this not going against the Bani (word) of Sri Guru Granth Sahib (SGGS)?

Is that not "Bipran Ki Reet" - the way of the hypocritical religious priests that Guru Gobind Singh ji warned the Sikhs to avoid going the route of?

**Jab lag khalsa rahe niaaraa.
Tab lag tej dee-o meh saaraa.
Jab eh gahai bipran kee reet.
Meh naa karo in kee parteet.**

*While the Khalsa
remains distinct (like a lotus above the mud)
I will give that one divine radiance.
But if that one adopts
the ways of the hypocritical priests (i.e. becomes the mud),
they will no longer be cherished .*

GURU GOBIND SINGH, SARAB LOH GRANTH.

Where does Gurbani preach slandering of Sants is acceptable? Nowhere, infact by slandering a saint you will never find peace.

*They inflict their hatred upon the Saints,
and they love the wicked sinners.
They find no peace in either this world or the next;
they are born only to die, again and again.
Their hunger is never satisfied, and they are ruined by duality.
The faces of these slanderers are blackened in the Court of the True Lord.
O Nanak, without the Naam,
they find no shelter on either this shore, or the one beyond. ||2||*
SGGS

Has any of the Satguru's of other sects e.g. Naamdharis, Radhasoamis slandered Sikh Satgurus? No. Everything happens under one and only one Hukam (God's will). Under this Hukam from the family of Nanak came into being Sikh and Udasi Panths. The same Hukam applies today.

O Nanak, it is written that you shall obey
the Hukam of His Command,
and walk in the Way of His Will. ||1||
SGGS 1

Every thing is in Hukam. It is only your Manmat (Your ego ridden, limited intellect) telling you otherwise. Let me emphasize more to you. The Gur (God), Satguru (Sat Ramdaas) and GurShabad (Satnaam) are Gurparsadi khed (Game) of Sat Sri Akal Purakh, Dhan Dhan Parbrahm Parmeshar.

The 10 SatGurus and the 15 Bhagats in SGGS were not Akal Purakh Himself. They were his Gunwantis (wives), Ellahie Noor Chehras (the human faces of God's Light), Pragtyo Jyots (Manifested Light in Human Body), Sat Ramdaases (Servants of Eternal Truth).

This Gurprasadi khed (Game of God's Grace) is not limited to Sikh Panth only. Every brahmngiani from the Panth or otherwise is the manifestation of SGGS (Pragat Guran ki Deh). Each Brahmngiani is a Sat RamDas of Akal Purakh, is the heir to his throne. This is the true wisdom - Gyan.

Mainstream Sikhs have not learned who is the Guru in SGGS, in 300 years. If true gyan had been understood and shared and not manipulated by Mahants (corrupt religious priests), Akali leadership (Sikh politicians) and Manmukhs (self-centred people), there would have been no sects like Naamdharis, Nirankaris or Radhasoamis.

Religious segregation and cults are created by rampant ego by people who think of themselves as higher and purer than others. Some of the various Sikh Groups who are effectively worshipping Guru Gobind Singh are the true cults. Do they not consider themselves better than the other Sikhs? Their version of Sikhism is no more than worshipping Guru Gobind Singh while he himself said:

*Jo hamko Parmesar uchar hain, teh sabh Narak kund meh par hain.
Whoever calls me God will go to hell.*

GURU GOBIND SINGH JI

He did not say Khalsa is his creation or unique to Sikh panth, rather he said:

Khalsa Akalpurakh ki fauj, Pragtyo Khalsa Parmatam ki mauj
Khalsa is the army of God created under His Command.

GURU GOBIND SINGH JI

This kind of Khalsa is a Brahmngiani, a Pragtyo Jyots within or outside Sikhism. Religion does not matter to God the creator of the Khalsa. And the true Khalsa is beyond religion.

With this type of understanding Sikhs would have never slandered a pure Sant, a puran Brahmngiani.

Akal Purakh is Unattached (Nirlep); never in the cycle of birth and death. You will never see him in flesh and blood. You will never see God walking around as human being.

The closest you get to God on Earth is the Satgurus and Pragtyo Jyots (God's Light has manifested inside them). They are like God but not God himself, they are God's servants.

*There is no difference between the Lord
and the humble servant of the Lord;
O Nanak, know this as true. ||29||*

SGGS 1428

The SGGS is not Akal Purakh. Rather, it is Divine Wisdom of God -Brahmgyan of Akalpurakh

*People believe that this is just a song,
but it is contemplation on God
SGGS 335*

SGGS is the songs of praise of Brahmngiani Sants.

SGGS cannot be God, because SGGS itself says that God in his purest form is beyond description and God is even beyond the Gurprasadi Naam (Satnaam, which is the vehicle for the soul to travel from the Physical Earth to Spiritual Sachkhand).

*These letters shall perish;
they cannot describe the Imperishable Lord. ||1||
SGGS 340*

God is above and beyond the three parts of Maya - Tre-Gun Maya. This means He is beyond physical matter. But SGGS exists in matter, doesn't it?

Additionally, Dharam Rai (God's magistrate – the Divine Judge of all beings) and Sachi Dargah (God's Supreme court) are above and beyond three parts of Maya i.e. they do not exist in this physical realm either.

So, the Akal Takhat on this Earth has neither "Dharam Rai" nor "Dargah". So, clearly, is incapable of doing justice based on Divine Truth. Unless and until it is presided by a Brahmngiani Satguru. Akal Takhat served the Divine Truth during the times of Sikh Satgurus. But not right now as none of the people running Akal Takhat are Brahmngianis.

So, Sikhs, become learned, educated and experienced as in:

*He alone knows its taste,
who tastes the Priceless Name of the Lord.
SGGS 808*

Become Puran Brahmngianis, Pragtyo Jyots yourself. Till then do not let you and the Sikh Panth be lazy and ignorant of the divine wisdom (Brahmgyan) in SGGS.

Sat Ram Daas (Servant of Eternal Truth) is not God but His servant. Yet Sat Ram Daas is unattached (Nirlep).

The God-conscious being is always unattached.

SGGS 272

And God is unattached too (Parbrahm, Sat Sri Akal, Sat Purakh is sada nirlep).

And “Satnaam”, the Gurprasadi naam is always and forever unattached too (sada nirlep).

Lowest of the Lowest

(Sat Naam Baba Ji)

17. What is religion?

Sat Sat Satnaam sada Satnaam

Koorh firai parDhaan vay laalo [Falsehood controls/runs around like a leader, O Lalo]

What is religion?

"Religion: A general term used... to designate all concepts concerning the belief in god(s) and goddess(es) as well as other spiritual beings or transcendental ultimate concerns."

—Penguin Dictionary of Religions (1997).

"Religion: Relation of human beings to God or the gods or to whatever they consider sacred or, in some cases, merely supernatural."

—Britannica Concise Encyclopedia (online, 2006)

"Religion is to do right. It is to love, it is to serve, it is to think, it is to be humble."

—Ralph Waldo Emerson

"Religion itself is nothing else but Love to God and Man. He that lives in Love lives in God, says the Beloved Disciple: And to be sure a Man can live no where better."

—William Penn

Let us see how religion is defined in "SGGS"

mannai mag na chalai panth.

mannai Dharam saytee san-banDh. page 3

The believers/faithful do not follow empty religious rituals. The believers have a relationship to the religion.

taj sabh bharam bhaji-o paarbarahm.
kaho naanak atal ih Dharam. page 196

**Renounce all your doubts, and recite the Supreme Lord's Naam
Says Nanak, this is the eternal and unchanging path of religion.**

khojat khojat khoji-aa naamai bin koor. p.811
Searched and searched- without the Naam, everything is false.

tisai sarayvhu paraaneeho jis dai naa-o palai.
aithai rahhu suhayli-aa agai naal chalai.
ghar banDhhu sach Dharam kaa gad thamm ahlai.p.320
**Serve Him, O human beings, who has the Lord's Name in His lap. You shall dwell in peace
and ease in this world; it goes with you to the world hereafter. So build your home of true
faith/religion, with the unshakable pillars.**

saram Dharam du-ay naankaa jay Dhan palai paa-ay.p.1287
**Modesty/humility and religion both, O Nanak, are qualities of those who are blessed with
true wealth(Naam).**

sant kirpaa tay mitay moh bharam.
saaDh rayn majan sabh Dharam.page 183
**By the kind Mercy of the Saints, emotional attachment and doubts are removed.
Taking a bath in the dust of the feet of the Holy/Saint - this is true religion.**

is jug kaa Dharam parhahu tum bhaa-ee.
aithai agai har naam sakhaa-ee.page 230
**Learn the Dharma of this age, O Siblings of Destiny;
Here and hereafter, the Lord's Name is our Companion.**

karam Dharam baho sankh asaNkh.
bin bhai bhagtee janam biranth.page 413
**There are so many rituals and religious faiths, their number is innumerable.
Without the love of God, and devotional worship, one's life is in vain.**

jap tap sanjam Dharam na kamaa-i-aa.
sayvaa saaDh na jaani-aa har raa-i-aa. page 12
**I have not practiced Naam meditation, exercised inner self-discipline/self-restraint or
righteousliving. I have not served the Saintly/Holy people; I have not gained any knowledge
about the Lord. I have not practiced the religion.**

Dharam saytee vaapaar na keeto karam na keeto mit.
You have not traded in religion; if you have not made good deeds my friends.p.75

gi-aan Dhi-aan gun sanjam naahee janam marhugay jhoothay.

tirath varat such sanjam naahee karam Dharam nahee poojaa.p. 75

Without divine wisdom, Naam meditation, self-discipline; the liars(people who follow falsehood) will remain caught in the cycle of birth and death. Pilgrimages, fasts, purification based on external cleanliness are not deeds of religion nor it is worship of the Lord.

Sat santokh da-i-aa Dharam sach ih apunai garih bheetar vaaray.page 379

Truthfulness, contentment, compassion, one should embrace these qualities of religion into the home of one self.

a-ugan chhodahu gun karahu aisay tat paraavahu.

Dharam bhoom sat beej kar aisee kiras kamaavahu.p.418

Abandon your vices, and practice virtue/good deeds, and you shall obtain the essence of reality.

Plant the seed of Truth in the soil of religion/faith, and practice such farming.

sant kaa dokhee Dharam tay rahat.

sant kaa dokhee sad mithi-aa kahat. page280

The slanderer of the Saint is devoid of religion. The slanderer of the Saint always talks about wordly/materialistic things.

The above is self explanatory, however, it is clear that practising true religion means the following:

- an devotional/unshakeable faith in the existence of Lord/God and living by His will
 - unconditional love for the Lord, no doubts/duality/grudges/demands
 - is blessed with Naam (by a Saintly/Holy person) and constantly recites the Naam (real meditation) until he sees his presence everywhere/ in everybody i.e. it goes into every bit of one's body and is reflected in actions/behaviour/way of living
 - serves the holy person/Guru (who has wealth of sacred Naam) with body, mind & whatever one's possessions
 - is content with whatever is given, exercises inner discipline, abandons the bad deeds and practices good deeds towards everyone
 - deals with truth: love/humility & kindness/compassion are one's qualities
 - does not engage in empty rituals
- and so on

So from the above it is clear that religion applies to you as a individual for changing yourself, not to impose your will over others, live with the truth, work for the betterment of others i.e. put yourself at service of others, treat them with dignity/equality and so on. If you are not willing to change then do not try to fool others by wearing religious robes/symbols, going to places of worship/on pilgrimages, by talking about religion. Your actions/deeds speaks volumes about your religion.

Sure pampered ceremonies, hymns sung to melodious tunes/music, delicious meals, shining places of congregation feels good/ looks nice. Are they promoting religion or they are conducted

to organize masses, to exercise control over you by performing empty rituals/ by pushing you to adhere to certain things/ defined way of life. Actually organized religion is acting as a devil's agent by promoting materialism by way of prayers (tempering into your greed), by telling that your religion/god/saviour/prophet/guru is better than others (feeding your ego), promoting segregation rather than oneness, by giving false impressions that your sins/bad deeds are forgiven by going to place of worship. If your congregation does not include your wife/in-laws, your family and neighbours, the poor/shunned/needy, the black/brown/yellow and so on, then you are not doing religion.

Religion is about living in/by the truth in the present/at the moment by surrendering yourself to the Lord. For it is His body. it is the real temple where He lives. By abusing/torturing/slandering others you are decimating it and denying His existence. Throwing mud at others is not going to clean you because the other may be living by His command. What you think is wrong may not be so. Do not try to be a judge and prosecutor. Point that finger at yourself and see what your actions are doing to others. Are you hurting someone, cheating others. Do not forget that what you think is Other is actually Him. Whatever you seed you have to reap one day. Whatever was done in the past can not be undone. It is being reaped today.

You can influence your future by seeding truth/love/compassion/humility/by giving what you can. Merely listening to the stories of past/holy verses, singing hymns is not going to change you because the action is missing and record is based on your actions/thought of actions. Be like a tree who gives shade/flowers/fruits/aroma to everyone (even to those who through stones) regardless of the colour/race/religion/sex/culture/dress. Become a walking temple/a saintly person. Stuck in the past, worrying about the future you are burning your present. Avail the moment, recite/live with the Lord and enjoy it whatever it brings; for once it is gone it is not coming back. Reciting mechanically/by mouth is not good enough, your actions are your real earnings.

The preachers/leaders distort the truth to exercise control over you, to benefit themselves in the name of religion. They do not practice real religion, because they are hungry for attention, power, influence, money etc. They are not in there for your benefit/betterment, they are interested in their own agenda/goals of materialistic gains.

aap na bujhaa lok bujhaa-ee aisaa aagoo hovaaN.

naanak anDhaa ho-ay kai dasay raahai sabhas muhaa-ay saathai.p 140

I do not understand myself, and yet I try to teach others. Such is the guide I am!

O Nanak, the one who is blind shows others the way, and misleads all his companions.

saram Dharam du-ay chhap khalo-ay koorh firai parDhaan vay laalo.

kaajee-aa baamnaa kee gal thakee agad parhai saitaan vay laalo.p. 722

Modesty and religion, both have taken a back stage/vanished, and falsehood runs/struts around like a leader, O Lalo. The Qazis and the Brahmins have lost their roles, and Satan now conducts the religious/marriage rites, O Lalo.

Our aim is not to hurt anybody, but bring out the truth as the Truth will set you free, it is your salvation. Guru is not the body to which you bow it is the light which communicates through the body. Only Naam, not the knowledge, will help you to change yourself.
We are not good, no one is bad. This head bows to you all, for you are Him.

lowest

18. The spiritual Ks that please God

Something I and every Sikh soon realises is that there are a lot of contradictions in the religion.

This confuses the seeker and many get disillusioned and leave the path. Or just carry on the path but never dig deeper to really understand the deeper divine wisdom.

For example take the 5Ks, they are very visible symbols of the religion. Everyone knows about them. Everyone says Guru Gobind Singh Ji told us to wear them. When I started wearing them I along with many other Sikhs I know went through a stage of thinking I am better than the people who are not wearing them. Because we had the belief that by strictly wearing these symbols it showed Guru Gobind Singh Ji how much we loved him. And that meant we were blessed.

However, when we read the Shri Guru Granth Sahib ji we quickly learnt that NOT ONE SINGLE EXTERNAL symbol or uniform or ritual gives us salvation. And that believing any symbol, any religious uniform or any religious ritual was going to please God was false.

So there we were CONFUSED. On one side you have the religion saying we need all these symbols, uniforms and rituals. But the very Guru we have in front of us right now says they are USELESS. Only NAAM is of any use.

Then I found that most Sikhs I know choose to follow what the religion says and keep on getting harder in the symbols, uniforms and rituals. And let the religion overrule what their Guru Granth Sahib ji is telling them.

We keep saying Shri Guru Granth Sahib ji is our Guru, so read the following from our Guru and apply it to our own attitude towards the 5Ks, Bana and Sikh rituals.

I realise that some Sikhs will feel offended that this email is challenging what they hold most dear. But this is not meant to offend. Guru Gobind Singh ji gave us all these external things in 1699, but he also told us that Guru Granth Sahib ji is now our Guru. So why don't we put the teachings of Guru Granth Sahib ji - our Guru right now, HIGHER THAN ANYTHING that has gone before? And stop judging others who don't have the same Sikh appearance?

If we put the teachings of Guru Granth Sahib Ji higher than even our Sikh religious practices, we would be the greatest, open minded, loving hearts, full of naam that the world had ever seen.

Read the following quotes carefully and apply them to our own Sikh practices - they are the benchmark of TruthPreeto:

Keski : The Turban that pleases God

Purify what is impure, and let the Lord's Presence be your religious tradition.
Let total awareness of God be the turban on your head. ||12||

SGGS 1084-9

Kesh : The Hairstyle that pleases God

Kabeer, when you are in love with the One Lord, duality and alienation depart.
You may have long hair, or you may shave your head bald. ||25||

SGGS 1365-15

Kanga : The comb that pleases God

Kabeer, why do you slander the wife of the king? Why do you honor the slave of the Lord?
Because one combs her hair for corruption, while the other remembers the Name of the Lord.
||160||

SGGS 1373-2

Kirpan : The sword that pleases God

Guru (Nanak Ji) implanted the almighty sword of the Teachings to illuminate his (Guru Angad Ji) soul.

SGGS 966-17

Kara : The bangle that pleases God

If the bride wears the Lord's Name, as the garland around her neck,
if she uses the Lord as her toothbrush;
and if she fashions and wears the Creator as the bracelet around her wrist,
then she shall hold her consciousness steady. ||2||

SGGS 359-10

Kacha : The underwear that pleases God

You wear two loin cloths, and keep your head covered.
If you know God and the nature of karma,
you know that all these rituals and beliefs are useless.
Says Nanak, meditate on the Lord with faith.
Without the True Guru, no one finds the Way. ||1||

SGGS 1353-8

Khanda : The path of the double edged sword that leads to God

To forsake pride, emotional attachment, and the sense of 'mine and yours',
is the path of the double-edged sword. ||3||

SGGS 534-13

Khalistan : The Kingdom of the Pure

The peace which is obtained by serving God, the Lord of the Universe –
that peace cannot be found in kingdoms or power. ||1||Pause||

SGGS 336-8

The wealth of the Naam is worth millions of kingdoms to me;
O God, please bless me with Your Ambrosial Glance of Grace. ||1||

SGGS 716-11

Kaum : The Greatest Tribe

Among masters, You are the Master. Among tribes, Yours is the Supreme Tribe. ||1||

SGGS 507-11

Khalsa Panth : Path of the Pure

I dedicate my mind to Him, and renounce my ego. This is the Path which I shall take.

SGGS 1098-14

Dust Of Your Feet

19. Freedom From Religious Superstitions

Dhan Dhan Siri Guru Granth Sahib Ji, Dhan Dhan Das Patshaian and all the repected Bhagats and Baba Ji and anyone and everyone who has even remembered any of God's Names even once in their life. I bow to them all with my forehead pressed on the holy feet.

There is a story that when Guru Gobind Singh Jee was escaping thru the forests as "Uch Da Pir" (The Muslim Saint from Uch) that some Moghul guards stopped his palaquin asking who was inside. When the Singhs (dressed as Muslims) told them it was the great saint "Uch Da Pir" the guards wanted to test the saint. They handed over a dish of halaal meat to Guru Sahib. Now

Guru ji had given orders to his Khalsa not allowing Sikhs to eat the food of the enemy as it was a sign of forced conversion. So the Muslim guards knew a Sikh wouldn't eat it and they could catch the Guru out if it was him inside. So Guru Sahib did not waste any time in thoughts of "should I eat it or shouldn't I", he had no bharams (doubts / superstitions). He just recited "**gur prasad bharam ka naas**" meaning by God's grace ALL doubts are destroyed. Having blessed the food he ate it and the guards let him pass. Guru Gobind Singh Ji was under orders from the 5 pooran Khalsa that he MUST survive.

The Sikhs at the present moment are caught up in many many bharams. And the more "religious" one gets, the more he just seems to be wrapped up in bharams. That is why the SatGuru's were so important to the world. They very simply showed people what was the simple and right way to God and destroyed thousands of superstitions and doubts. We want our spirit to be free 'Mukt' liberated, yet when we enter on the path everyone we meet gives us another bharam to weigh us down. Instead of religion freeing us, it ties us down even more. Gives us more things to feel guilty about which leads to becoming either introverted and depressed, fearing to speak out in case we get struck down by lightning. Or we get rebellious from religion and turn our back on the whole religion.

The lists of bharams are endless. What one has to do is to look inside and think is this thing just making me feel guilty for making me do a pointless ritual? Do I waste time thinking about this thing - time that would be better spent doing naam simran?

Examples I can think of are:

- some people come their hair and keep the hair in bags until they can burn it (hair was Sikh Warrior identity, not a religious ritual).
- wasting time reading ingredients on food to see if it has egg or animal products, and worrying about what food they get offered when they go to someone's house or to a restaurant (Have they forgotten that all food is from God, and if presented to you is what God is giving you to eat?)
- getting really upset if they are given gold, or seeing other so called "Amrit-Dharees" wearing gold or makeup or jewellery. (Have they forgotten that the sixth and tenth Gurus dressed like Kings? And it doesn't matter what you wear as long as your mind is pure).
- thinking that certain colours are not suitable for Sikhs eg red and green are banned if you are initiated at certain places (Have they forgotten that all colours are from God, no one colour is better or worse than any other?)
- feeling guilty if their 5 Ks are taken off eg going on a plane, having a bath, combing your hair. (5Ks are part of the Warrior Identity and are not going with you when you die, do naam simran and never feel guilty – guilt is the filth to remove from the mind)
- getting upset with people who don't have their hair covered at the Gurdwara (Guru Nanak says in gurbani that covering head is a useless ritual)

- getting upset with kids playing in the Gurdwara (Can't they see that God is playing in those kids, and there test is to be patient and loving, not losing to anger?)
- getting upset if non-amritdharees sing kirtan from the stage (Have they forgotten that instead of judging others by appearances, Baba Nanak Ji says that the mouth that sings God's praises is beautiful?)
- getting upset if someone has their feet pointing towards SGGS (have they forgotten the story of Guru Nanak at Mecca?)
- walking barefoot when carrying SGGS from one place to another even though the pavement is covered the cigarette butts and other rubbish that sticks to their feet (the only reason for taking shoes off inside Gurdwara is because in Indian tradition people sat on the floor and it was cleaner that way – nothing to do with pleasing God, just practical.)
- eating food from their own special iron utensils even in the gurdwara langar (have they forgotten that langar system was supposed to be the same for one and all?)
- after bowing to SGGS walking backwards so as not to turn their back on the Guru (but God is everywhere?)
- not allowing old and injured sit on chairs in the main hall because they think that means those people will be higher than the rest of the sangat (have they forgotten that Gurus said where the poor and needy are looked after God's mercy rains down? We are supposed to have an attitude of equality trying to enforce that by having heads at same level is nonsense.)
- not allowing people to sit at tables and chairs in the langar due to it being un-Sikh like? (What has tables and chairs or sitting on the floor got to do with anything? It is our actions that are judged, not where we sat).
- treating SGGS like a human being. Putting extra blankets on in winter, turning on a fan in Winter. Thinking of each page as a limb (ang). Thinking they are waking the Guru in the morning ceremony (prakash) – and putting the Guru to sleep at night on a bed (sukh asan). (Gurbani teaches that the Guru is always awake, the Guru is always fully bright – pooran prakash. And that the heart within whom God has become fully manifest – pargatio jyot – is actually the living Guru.)

There are so many examples of things that people weigh their minds down with - its all nonsense, but the so called "Khalsas" of today - the very ones who were supposed to break us out of bharam have weighed themselves down with so many more.

Recently my friends spent time with Baba Ji and he freed them of years and years of bharams. Deep set bharams that were keeping them from God - while they were under the illusion they needed them to be with God. They are happy as a bee having found the flower. Free as a bird in the sky.

Free your mind - only the sangat of a true servant of God can do that.

Dust of your feet

20. Saas Saas Naam Simran

With the Gur Parsaadi Gur Kirpa of Dhan Dhan Guru Patshah Ji and Agam Agochar Anant Beyant Dhan Dhan Paar Braham Pita Parmesar Ji we have tried to understand the true divine meaning of:

SAAS GIRAAS NAAM SIMRAN

The modern day preachers normally misunderstand and misinterpret the meaning of the "Saas Giraas Naam Simran" which in the real divine senses is a very high spiritual stage and which is a Gur Parsaad and happens with the Gur Kirpa – according to the following Hukam – Jinah Saas Giraas Naa Viserey Sey Purey Purakh Pardhan – please focus on this Hukam, in particular on Purey Purakh Pardhan – such souls who go in to Saas Giraas Simran become Puran Purakh Pardhan – and who is a Puran Purakh – only a Puran Braham Gyani is a Puran Purakh and such a soul becomes Pardhan – means unique – absorbed in Akal Purakh or the ones who become Puran Braham Giani are blessed with the Saas Giraas Simran, or only a Puran Sant A Puran Braham Giani is blessed with the Saas Giraas Simran. Saas Giraas Simran is Akhand Simran – never stops, continuous, Ajapa Jaap, Rom Rom Naam Simran and at this stage the entire body gets filled with Puran Parkash and not only that the Amrit starts to flow out of each and every part of the body. This is a supremely eternally blessed stage in which a soul goes with the Gur Parsaad. For that matter Naam is a Gur Parsaad, Naam Simran is a Gur Parsaad, Naam Ki Kamai is a Gur Parsaad, Puran Bandgi is a Gur Parsaad and Seva is a Gur Parsaad. So please beware – Naam Simran – Saas Giraas Simran is a Gur Parsaad.

This highly elevated spiritual stage of Saas Giraas Naam Simran Stage which is a Puran Braham Gyan Stage as described earlier is confused with commonly preached and used so called Naam Simran technique of doing Naam Simran with Swaas (breathing), which is reciting Naam with the breaths – exhaling and inhaling – this so called technique is an invention of a human brain and not

the Gur Parsaad by any means in which Sangat is preached to concentrate on the breath – inhaling and exhaling – and mechanical repetition of the Shabad. This has no comparison with the Saas Giraas Naam Simran. People focus on mechanical repetition (Dass have seen some people very closely who have been doing this all their life for 40+ years without making much progress on the spiritual path) of Shabad, which in itself is a disgraceful act (probably that is why these people don't make much spiritual progress). Naam Simran doesn't mean mechanical repetition of the Shabad, Naam Simran means giving Tunn Munn and Dhan to the Guru and Akal Purakh – a complete surrender to the Guru and Akal Purakh – Karta Purakh, Naam Simran is a Gur Parsaad of a very high order and comes only with the Gur Kirpa of the Guru. Those who give up everything to the Guru are the ones who are fortunate ones and who receive this Gur Parsaad. Naam Simran is not earned by using a manmade technique, it is eternal blessing. Saas Giras Simran is doing Bandgi in Karam Khand and Sach Khand and mechanical repetition with breaths is in Dharam Khand.

God bless all with the understanding of the true divine meaning of this divine gift of Saas Giraas Naam Simran.

Dassan Dass

21. The Eternal Meaning Of The word 'Dharam'

Let us pray to “Paar Braham Parmesar” (Supreme Transcendent God) who is

- Agam (Beyond our reach)
- Agadh
- Agochar (Beyond our 5 senses)
- Aprampar
- Anant (Without Limit)
- Beant (Infinite)
- Param Dyalu (Supremely Compassionate)
- Param Kirpalu (Supremely Merciful)

and the Guru

for their Gur Kirpa - Gur Parsaad (Eternal Blessings)

to make us all capable of understanding the true and divine meaning of the word (divine word) “Dharam”.

This has been grossly misunderstood and misinterpreted by religious circles, society and hence by the masses all around the globe. Let us try to understand and remove the confusion about the word “Dharam” based on :

- divine wisdom
- Gurmat
- the Dargahi definition
- the presence of the Eternal Essence in the word “Dharam”
- presence of the Param Tatt – Sat Tatt (Supreme Truth Essence)
- and what was understood, exercised, explained, written and promoted by the Guru Sahibans, Sants, Bhagats and Braham Gyanis.

Each and every divine word of Gurbani tells us a Divine Truth (SAT) about the Essence Of Supreme God (Param Tatt Paar Braham Parmesar):

- either His Naam (Name),
- or His Praise (praises)
- or the Praise (praises) of Sants, Bhagats, Braham Gyanis or Satgur.

Each and every divine word (Shabad) of Gurbani removes the darkness of our mind and soul. It gives us the divine light through the divine wisdom present in every Word. By such virtues each word of Gurbani is called a word Guru – Shabad Guru. The word “Dharam” is also a Guru. Each word :

- contains the presence of Supreme Truth (Param Tatt Puran Braham Gyan) hidden in it
- has the dimensions and the depth of Akal Purakh Himself
- is unlimited and infinite like Paar Braham Parmesar.
- is an integral part of the Almighty Himself.

The word “Dharam” represents all the divine essence of Paar Braham Himself.

A Sant Hirda is the person who follows the word “Dharam” and brings into himself

- its essence
- the eternal truth hidden in it and
- the Braham Gyan hidden in it.

By practicing in “dharam” in his daily life he becomes

- a Pargatyeo Jyot, (God’s Light manifests inside them)
- one with Almighty
- merges in the Almighty.

How does he do it?

To most people the word “Dharam” means religion and heavily influences their

- particular group – normally what they are born into

- sacred language,
- dress,
- customs
- eating habits and so on.

To most people “Dharam” defines a particular group’s rules and regulations. These are used to govern individuals’s social values, religious behavior and lifestyle.

A person is born into a family and will be raised in the cultural set up of the environment surrounded by his own family.

The family in turn operates under the umbrella of the particular sect of the society. That is what is responsible for building the values and concepts of an individual as far as the character, behavior, the outlook, the religious values and other social behavior patterns are concerned.

For example, a baby born into a Sikh family is given a Sikh Dharam. If the same baby had been born into a Hindu family he would be called a Hindu. Then the baby would be brought up with the family’s religious values and practices. The baby would grow up with the particular group’s :

- social behavior,
- social values,
- language,
- eating habits,
- dressing patterns and so on.

The baby has been taught to become part of one particular group. His practises and beliefs will be different to other groups. Each group gives themselves a name eg Hindu religion, Sikh religion, Christian religion, Islam and so on.

These divisions of society, or to be more accurate, these divisions of the humanity, these divisions of the human race into various sects are just man made creations. These boundaries between so called different sects of humanity, the human race are just man made creations. These divisions are never present in divinity and divine wisdom. Divine wisdom says:

“Manas Ki Jaat Sabhey Ek Hi Pechanbo”

Recognise the human race as one.

Guru Gobind Singh Ji.

In the real sense of divinity and spirituality, in the real sense of Gurmatt – the divine wisdom, there is no eternal truth in the man made boundaries. The only eternal truth is the humanity or the human race or the human life, which is the most precious and most beautiful creation of the Creator.

The eternal truth is that we are all human beings only and all of us are born from the same Jyot – Light of God:

*First, Allah created the Light;
then, by His Creative Power, He made all mortal beings.
From the One Light, the entire universe welled up.
So who is good, and who is bad? ||1||
SGGS 1349*

“Ek Noor” – One Light - is the Creator and all of us are born from the same Creator. So where is the question of having a division based on the sects of the society, when the Creator created us all as human beings?

Where is the question of various different religions all over the world, when the Creator has created only one race – the Human Race – One Junie – the Human Junie?

When the Creator recognizes us all as one Jaat – race – Manas Ki Jaat – human race, then where is the question of divisions in to different religions or Dharams?

Therefore, there is only one religion, there is only one Dharam, and that Dharam is the Almighty Himself. And he is the One who creates the rules and laws under which the human being is required to exist, live, perform, act and react.

His constitution is the Divine Commandments, which are the divine laws framed by Him for us **“THE HUMAN RACE”**. The foundation of His Kingdom or the foundation of Himself, or the foundation of this most beautiful and precious creation of His – Human Race is the Eternal Truth – **“SAT”**.

He is **“SAT ROOP”** because He Himself is the Eternal Truth. He is the only one Who is the Truth. Absolutely everything else is perishable and is just a part of Maya. Only He is the One who is beyond the three attributes of Maya: Trihu Gun Tey Parey.

All His divine rules and laws direct the Human Race to be absorbed in the Eternal Truth, to stay as His **“SAT SAROOP”**, and nothing less than that. To stay beyond the three attributes of Maya, to be like Him. This is the true and Divine meaning of the Dharam.

To be like Him is the Dharam.

To be Truthful is the Dharam.

To be a **“SACHYARA”** is the Dharam.

To be able to see, speak, hear, deliver and serve the truth is the Dharam.

To stay as a human being in its eternal true essence (like a baby in the Jyot) is the Dharam.

To always stay as one with Him is the Dharam.

To remain merged in Him is the Dharam and this is the religion in eternal reality.

The true religion exists in that soul and mind which is beyond the three attributes of Maya. The word “Dharam” therefore, signifies that Akal Purakh Himself is the definition of Dharam. The “SAT TATT” the eternal truth, and therefore, to become like Him will be to become a “SACHYARA”. A completely truthful person

- from inside out,
- without any hypocrisy,
- no duality,
- no Pakhand,
- no animosity,
- single vision,.

The real and divine meaning of word “Dharam” is that Dharam is only a yardstick for measuring the truth, and eternal truth and nothing but eternal truth.

Sukhmani says:

*Of all religions, the best religion
is to chant the Name of the Lord and maintain pure conduct.*

SGGS 266

This will make you follow the real divine religion of becoming a “SAT SAROOP” (Embodiment of Truth) and that is the soul and mind where the Almighty resides.

In light of the above discussion, the divine meaning of Dharam is to follow the Divine wisdom direct from God, and not the man-made divisions of religion. The eternal essence (sat tatt) of the word “Dharam” is a set of rules, regulations and divine laws for us to remain under the :

- unlimited Kingdom of the Almighty
- the Kingdom of eternal truth
- the Kingdom of spirituality and
- the Kingdom of divinity.

These divine laws have been there from the beginning. They are here now. And they will remain here forever. Anybody who follows these laws of Eternity will be able to enjoy this Kingdom of Akal Purakh. They will be able to enjoy the eternal blessings and the real eternal Dharam - religion.

These divine laws are very clearly and well defined in Gurbani. They were exercised by the Guru Sahibans, Sants and Bhagats and promoted to be used by the masses. They were compiled in the form of a “Consitution of Eternity’s Kingdom” in Shree Guru Granth Sahib Ji. The entire Gurbani is the definition and very detailed description of these divine laws.

For ease of understanding and without getting in to the details of the entire Gurbani, we have put some of these divine laws formulated and kept in the Mansarovar – unlimited sea of divine light – Puran Param Jyot Puran Param Parkash. These divine gifts are available to everyone around the entire creation. They are same for all of us. They never change. They will remain intact forever, and they are listed below:

1. Full and complete belief, trust, faith, Shardha, Preet, devotion with unconditional love and commitment in and to the Gur, Guru and Gurbani
2. Full and complete surrender to the Gur and Guru: Tan Munn Dhann Sabh Tera; Tan Munn Dhann Sabh Saup Guru Ko. The Guru is great and very kind, if you give 10% of your time and earnings to the Guru and follow His words, He will pay for the remaining 90% from His own pocket.
3. Giving 10% of your time to the Guru. Spend this time in Amrit Vela to do Naam Simran: **“Prabh Kaa Simran Sabh Tey Oonchaa”**. This is the highest service of the Almighty and this is the only means of cleaning you up from inside and keep you like that and eventually take you beyond the three attributes of Maya. This is the only way you can win over your mind. Win over Five thieves and desires. And win over Maya completely.
4. Always pray for Gur Parsaad. Nothing can be done by you. Everything that happens is in Hukam. The will of God prevails no matter what happens. Only by having Gur Parsaad can you live under the Will of God without any issues. Gur Parsaad will bring Naam inside you. It will take you to Jivan Mukti - salvation.
5. Always see, speak, hear, deliver and serve the Truth. This is the highest service to Almighty.
6. Exercise utmost humbleness in your communication with others. Consider yourself the lowest of the lowest: **“Aapas Ko Jo Janey Neecha So Hi Ganye Sabh Tey Ooncha”**. Consider everybody else is above you. Concentrate on self reformation. Don't point fingers to others. Keep the finger pointed to yourself. Humbleness is the only weapon to kill your Haumai – ego. Utmost humbleness and humility – Garibi Ves Hirda. Utmost Nimrata (humility) inside is the key to the Kingdom of Akal Purakh – Dargah of Akal Purakh.
7. Delete “me, mine and my” from your conversations and communications. Always keep in mind that your existence is due to the life element inside you. And this is due to the Eternal Jyot inside you. There is God inside you. Always keep this Eternal Jyot element which is the “SAT TATT” and the “PARAM TATT” above you. Use “we, ours and us” in your communications by keeping this divine element recognized all the time inside you.
8. Accept your sins and bad deeds. Open confession in the sangat is the way to wash your sins and clean you up from inside. To make you truthful and take you closer to the Creator.
9. Do not involve yourself in any kind of negative criticism (Slander), gossip (Gossiping) and jealousy (Jealousy).

10. Do not hurt anybody's heart (Hirda). Unconditional love for all His creations will determine how much you love Him. There is no place for hatred for anybody in the Mansarovar – Amrit Sagar Nirgun Saroop. Unconditional love with devotion and sacrifice is the language of Almighty. Only love, sacrifice and service with devotion can bring you closer to the Almighty.

11. Don't crave for anything. Thank the Almighty for everything He has given you and keeps on giving you. Remain contented in whatever you have and whatever you are getting. Desires are the root cause of all the problems.

12. Exercise forgiveness in your day to day communications with others. This is the way to control your anger. Wherever there is forgiveness there is God. Forgiveness is a divine quality and brings kindness inside us. Together these divine qualities will make your heart very vital. You will not have any hatred and animosity with any one. This will make you single vision – Ik Drisht. You will become Nirvair, which is one of the most vital qualities of divinity. Forgiveness will make you anger free. Anger and ego are complementary to each other. Anger comes due to ego and ego brings in anger. So both these mental sicknesses will become your slaves, they will not hurt you.

13. When you give 10% (Dasvandh) of your earnings to charity, you will eventually become greedless. The feeling of greed prompted deeds you have been committing will start to diminish. Your heart will become kind, loving and sacrificing, serving the poor and needy. This will eventually relieve you of the Greed – greed, which is another deep mental sickness.

14. Consider your family and friends, your parents and children as a Sangat and serve them with the same feeling and in the same way you serve the Gur-Sangat. Love them and respect them the same way you do to Gur-Sangat. This will remove the "Attachment" (selfish love) from your inside and will convert it to the real deep divine love with compassion and sense of sharing and sense of selflessness and sacrifice in your Hirda.

15. Other than your wife, respect every women as either your sister, mother or daughter. Other than your husband, respect every male as either brother, father and son. This will remove the feeling of lust (Lust) from your inside. This is a deep mental sickness and can be cured by exercising this rule.

16. Delete the past, don't think about the future and seize the current moment. Be truthful in your current moment. Engage yourself in truthful and only truthful deeds at the current moment. Once your current moment is truthful your future will be truthful. Eventually this will erase all the negative effects of the past from your deeds (Deeds). A truthful deeds is the key to shape your own destiny. To shape your own future, if your present is truthful your future will eventually come very rewarding.

17. Practice Gurbani in your daily life. Whatever little bit you understand, please bring that eternal essence inside yourself right away by practicing it in your daily life. Gurbani is an eternal prescription for all your problems and mental and physical ailments. By doing "Naam Ki Kamai" (earning Naam) and practicing Gurbani you will be able to eliminate all these sicknesses

from your mind, soul and body. This will make them absolutely clean of the scum of Maya. Watch your daily deeds in light of the Gurbani and keep on reforming it for ever. There is no end to the divine qualities. You will be bringing in these priceless jewels of divinity inside you. This will reform you completely from inside out. Eventually you will become a Puran Sachyara (Completely Truthful one) and the Sachyaar (Truth Almighty) will come inside your Hirda for ever.

18. Involve yourself in Seva with devotion and love. Do a selfless service to the others. Serve the poor and needy. Serve the orphans. Serve the sick. Serve your own family with love and devotion.

Always remember that the highest service to the Almighty is Naam Simran. And all the above points when exercised with Naam Simran will bring in tremendous rewards and results and will make your life

- sublime,
- full of eternal enjoyment,
- full of happiness,
- full of eternal blessings
- and eventually your spiritual dreams will come true.

You will become a Sant Hirda, you will become Jivan Mukht and will be able to achieve your objective of this life by being one with Almighty, and this is the real Dharam.

Dassan Dass (Slave Of God's Slaves)

22. Will The Gurdwara Save Your Soul?

Ik oankar satnaam gurprasad||

Why are the Gurdwaras dying? Why are the youth disillusioned when they get their? Why are thirsty souls leaving unsatisfied? Why are the committee members and gianis and kirtanis who spend most of their time at the Gurdwara near Guru Granth Sahib not enlightened souls? Why are the good souls who go to Gurdwara and do selfless service, tormented by the religious fanatics? Why are old people and children not catered for as separate groups? There is plenty of food for the body, but what about the food of love for the heart and the food of divine knowledge for conquering the mind? Why are they so many political parties so busy fighting each other instead of loving and serving each other? Why after at least 40 years of Gurdwaras in the West have almost no enlightened souls of the calibre of Baba Nand Singh and Sant Attar Singh ji been produced? Why after reading so many Akhand paaths and singing so much kirtan and doing so many amrit-ceremonies do the new Amrit-dharis not go on to reach enlightenment and become full sant souls? In short has the Gurdwara system failed the souls it came to help?

Why is the Gurdwara packed only at weddings , funerals and Akhand Paat bhog ceremonies? Why do the sangat not sit quietly with eyes closed in deep meditation and bliss? Why do they look around and gossip and chatter? Why do the speakers on the stage hog the microphone and bore the sangat with unorganised or fanatical speeches? Why does the ardas take so long and have a rolcall of names of people wanting this or that, when gurbani says that without us speaking God knows what we need and the only thing to ask for is naam, seva and bhagati? Why is everything still done in Punjabi instead of the local language when most of the sangat cant understand? Why are the preachers and teachers at the Gurdwara so good at reading and singing the explanation of God, and telling glorious stories of the past Gurus and Bhagats but have no direct experience of God themselves? Why do you have to pay for everything – pay for an ardas prayer, pay for prashad seva, pay for an akhand paat, pay for the gianis to sing when the Guru doesn't need your money, only wants your head? What about the poor man who cant afford any of that, will his prayers not be heard at the Gurdwara?

Where is the man like Bhai Kaneya ji who breaks out of just serving his own community in the Gurdwara and walks into local streets to serve the poor and homeless? Where is the boy like Nanak, who takes his Dad's money to go and buy food for the beggar outside, instead of starting up his own business?

Where is the President like Guru Amar Das ji who will humbly rub the feet of the oppositon who kicked him and say "My hard bones must have hurt you?"

Where are the 150 men and women like at Guru Amar Das ji's masands, who have become enlightened at the Guru's feet at the Gurdwara and are now ready to go out into every corner of their country to spread the fragrance of naam, seva and bhagati? Or with the passing of time have our leaders, committees and organisations become like the masands had by Guru Gobind Singh ji's time. They were misleading the innocent souls in the name of God and Guru Nanak Dev Ji. Taking their money to increase their own power and status?

And you know Guru gobind Singh Ji rounded them all up, from all corners of the country they were dragged by their beards to the court of the SatGuru to be punished.

Who will punish the modern masands now? The Akal Takhat in Amritsar perhaps? Or perhaps not, an ex-Jathedar Prof Darshan Singh recently revealed that when he was in charge he was under immense pressure to do as he was told by the SGPC – the Gurdwara Committee – and the punjabi political party Akali Dal – and the present Jathedar is not under the direct control of Truth either. How can the false punish the false? How can Truth flourish when the infrastructure is rotten to the core?

Perhaps the small religious groups who preach their brand of the religion through fear and guilt, manipulation and peer pressure will carry the sword? On the outside they look like Guru Gobind Singh ji, but on the inside the moment they get challenged their ego gets offended and anger explodes out of their mouth. Ready to kill in the name of the Guru's honour? Justifying killing and attacking and slandering any saint or group or person that challenges their beliefs that have been hardened by religious ego. When Guru Tegh Bahadur ji was shot at by the fake Gurus, those Sikhs were no less offended and wanted to punish the attackers. But Guru Tegh Bahadur ji who saw God in every heart and took no offence, only had forgiveness and said "Let them go." When the Sikhs then went and stole the Ad Granth from Guru ji's relative, Guru Tegh Bahadur ji didn't pat them on the back and say "Thanks Sikhs you saved the honour of the Shabad Guru". No Guru Ji saw a crime had been committed by his sikhs and told them to return the Ad Granth – no matter how precious it was. But the sikhs of the hardened religious groups today are prepared to kill and steal in the name of the Guru's honour. The Guru doesn't need you to protect His honour. You need the Guru to protect your honour my friends.

Those religious groups are far from Guru Gobind Singh ji on the inside no matter how much they rattle their swords and shout Guru-Guru on internet forums and in their closed sangats..

So who will save the innocent thirsty souls? Not the Sikh parents living in the past, not the Gurdwaras on which they are committee members, not the religious groups rattling their swords, not the Akal Takhat manipulated by politicians, nor the SGPC Gurdwara committee.

Only such a soul which has come to the world, completed his bhagatee, only has Truth above his head and God's Supreme Light in his heart. Only such a soul is a living God on this Earth. Only such a soul is the giver of amrit and of naam and humility.

Pray for meeting with such a soul who is guilt free in a world full of religions that keeps their followers trapped in fear and guilt. Pray for meeting with such a soul who frees your soul not burdens you with religious pride, anger and wrappings and trappings. All others are just false leading the false.

Pray for meeting such a soul - a walking , talking, living, breathing Gurdwara, giving love to one and all, serving one and all, connecting them to the Naam and to God totally selflessly.

Dust of your feet

23A. Real meaning of GURU KHALSA

The following letter is very interesting and was sent to the SGPC by the Sikh scholar Dalip Singh. Basically saying that GURU refers to the JYOT - Light of God. Only a living person can have manifested JYOT inside them - not a scripture or statue. And that Guru Gobind Singh Ji made each and every enlightened Khalsa into GURU. And only referred to the scriptures as Ad Granth Ji – not Guru Granth.

1. Guru cannot be a community eg 5 Sikhs, Sikh Nation or Panth.
2. Guru cannot be a non-human entity eg not scriptures, not idols.
3. Guru is only the one in whom the LIGHT has manifested.

Each of the original five Khalsas was a GURU KHALSA. The sants that have continued from that time have had the light passed through them too, so each of them is GURU KHALSA. Anyone God manifests Himself within is GURU KHALSA.

“Khalsa mero Satguru poora.”

Khalsa is my Perfect Satguru.

thanks

dust of your feet

=====

Letter To

Giani Joginder Singh Ji, Jathedar Sri Akal Takhat Sahib
Mar 15, 2004

Subject: WHY CALL ANY GRANTH AS “GURU” - THE ALL PERVADING AND PERMEATING DIVINE JOT OR LIGHT IN ALL?

Waheguru ji ka Khalsa
Waheguru ji ki Fateh

There is nothing like “Guru Granth - Guru Panth” in Gurmat, as taught in the two Granths (1) Aad Granth Ji, (2) Dhasam Granth Ji.

It is most regretfully stated that thus far the meaning of words - Guru, Gurpoora, Satguru, Satgur Poora, Sabad, Jot, sant, Gurmukh, Sadh, frequently occurring in both the Granths, have not been understood, and all the translations made so far are defective.

Neither we have produced a single scholar who could adequately unfold the various myths appearing in Sri Dhasam Granth Ji, in symbolic language, of metaphors and similes; nor understood the word

“Guru” as defined in Aad Granth Ji. But like mad dogs, certain miscreants have been barking in ridiculing the Divine Baani of Dhasam Granth.

Right from the time of Banda Bairagi to this day, all emphasis has been laid on the acquisition of the material power and the vicious game of Politics, and no attention has ever been paid to the superiority of the Divine, Who is everything in human life.

During the last three centuries, we have not produced a single literary man, who could write a single book on the correct interpretation of Gurbani of both the Granths.

The word Guru is clearly defined hundreds of times, which means the All Pervading Divine Light (JOT) abiding in all living beings, from the smallest to the highest - God in Immanent Form, present in all living beings.

Gurbani is the Divine Word, emanates from God Himself and manifests through the Blessed Ones, in whom He manifests Himself in Jot Roop. Gurbani is Jot Roop – but when it is reduced to writing on paper in book form - it is no longer remains living Jot.

It is a sin to call Granth Ji as Guru, as it is not a living all pervading entity. Nowhere have the revered Gurus ever stated as "Guru Granth Ji", but stated, "Pothis" or "Granth Ji" - as we find written on the Table of Contents of Aad Granth Ji, written by Sri Guru Gobind Singh Ji, and copy thereof made by Baba Deep Singh, kept at Takhat, Sri Dam Dama Sahib, Sabo ki Talwandi. To make the Granth a living all-pervading God, is similar to worship of sacred Masjid of Kaaba, which Guru Nanak rejected as idol worship.

Sri Guru Ram Das Ji in Rag Basant, p. 1177 Aad Granth Ji, has beautifully described God's presence in all and everywhere –

*Just as the light of the sun's rays spread out,
the Lord permeates each and every heart, through and through. 1
The One Lord is permeating and pervading all places.
It is through the Divine Jot abiding in us all (Sabad),
we merge with Him, O my mother. 1 . Pause .
The One Lord is deep within each and every heart.
Meeting with the Guru (Divine Jot in us),
the One Lord becomes manifest, radiating forth. 2
The One and Only Lord is present and prevailing everywhere.
The greedy, faithless cynic thinks that God is far away. 3 .
The One and Only Lord permeates and pervades the world.
O Nanak, whatever the One Lord does comes to pass. 4 . 1 .*

Please also read Majh M.5, p. 102 Aad Granth Ji –

*Everything is within the home of the self of every one;
there is nothing beyond.
One who searches outside is deluded by doubt.*

*By His Grace, one who has found the Lord within is happy,
inwardly and outwardly. 1 .
Slowly, gently, drop by drop, the stream of Amrit nectar trickles down within.
The mind drinks it in,
hearing and reflecting on the Divine Light within us (Sabad).
One enjoys bliss and ecstasy day and night,
and plays with the Lord forever and ever. 2. I
I have now been united with the Lord
after having been separated and cut off from Him
for so many lifetimes.
By His Grace, the dried-up branches
have blossomed forth again in their greenery.
I have obtained this sublime understanding,
And I meditate on the Naam.
As Gurmukh, I have met the Lord. 3
As the waves of water merge again with the water,
so does my light merge again into His Light.
Says Nanak, the veil of illusion has been cut away,
and I shall not go out wandering any more. " 4 . 19 . 26 .*

God abides in all equally, from a Satan person to the highest Saint. Since the Jot is wrapped in the material body, which creates its own passions and instincts, and creates DUALITY in us - tussle between the Commands of the Divine in us and the selfish instincts and passions, which lead us astray

- NO ONE CAN BE CALLED DIVINE OR GURU OR SAINT ET AL- UNLESS ONE TOTALLY EFFACES HIS SELF AND TOTALLY MERGES IN THE DIVINE IN HIM, TO FORM ONE STRUCTURE WITH HIM.

Sri Guru Nanak Dev Ji's Message to the Humanity is :

Man, you are self sufficient - establish your relationship with your Creator, Who is NOT far off, but lives within you. Submit to Him in all love and devotion in the company of devotees. He will ever Guide you and will never fail you. Do not knock any one's door unnecessarily and degrade yourself.

This is God's Message conveyed through the Guru. Guru Nanak Dev was sent by God to clarify this Truth and give His Message to the suffering Humanity enveloped in total Darkness. This Reality has not been clarified in all other Systems. God, therefore, told Sri Guru Gobind Singh Ji, when He sent him to this world that He was not satisfied with the performance of previous Prophets, Avatars, etc., as they only made people to worship them instead of the only Reality, the Infinite Spirit of God.

O Gianis and Jathedars, the so called Custodians of GURMAT Faith, please introspect your own worth, as to how much you have understood GURMAT. And also while sitting at Harmander Sahib and Takhat Sahibs, what GURMAT you have preached to the world? Have you so far even

understood the basic GURMAT teachings as stated in the preceding paragraphs, and if so, why you have not understood that Aad Granth Ji Baani forcefully teach us to find the All Pervading Lord (GURU) within ourselves, and not misguide people to wander about aimlessly in idol worship of Aad Granth Ji (Not Baani), which is a gross sin.

How is the volume of Aad Granth Ji is brought to Harmander Sahib, at night sent back ceremoniously, and is covered and uncovered with scores of sheets of cloth of varied designs; is it GURMAT? What does any one gain by adoption of such practices?

Although we are dead against GS Kala Afghana, because he crossed all limits to express his doubts about the interpretation of Baani in the proper way for clarification, and mischievously started defamation of the Faith; yet you all are equally guilty of not clarifying his doubts, before he got published his filthy matter in the books, as you did not at all respond to him in clarifying his objections at all. You all are as much sinners as Kala Afghana is. The fact of the matter is that you even do not know as much as this perverted accursed man knows the negative side of the Faith. THE PRESENT POSITION CAN BE SURMISED AS - "BLIND LEADING BLIND."

Only stupid persons would say that Guru Gobind Singh Ji made Aad Granth as the successor Guru. Could Aad Granth, after becoming Guru, do what Guru Gobind Singh Ji did? If Aad Granth could do everything, then what was the necessity of God sending Gobind Singh Ji to succeed as the 10th Guru, after Guru Tegh Bahadur Ji? And also why the Granth as Guru could not do anything, when the community has been brought to this shame? Can any one quote a single authentic scriptural or historical evidence in support of such vulgar belief that 10th Guru made Granth the successor Guru?

FURTHER, WHY DIFFERENTIATE ONE GRANTH FROM THE OTHER, WHEN THE BANI IN BOTH GRANTHS CAME FROM THE SAME SOURCE. EACH GRANTH HAS ITS OWN RESPECTIVE PLACE TO BE LEARNT FROM. DHASAM GRANTH BEGINS WITH DETAILED DESCRIPTION OF IMMANENT GOD, WHERE THE AAD GRANTH ENDS.

We have only adopted Brahmanic custom of IDOL WORSHIP of Book, which has ruined us. It is this idolatry, which created various sects and their Gurus, varied Sadhs, Sants, Babas, etc. which has caused ruin to us. Now this weakness is exploited by Kala Afghanis to destroy Dhasam Granth, thereby Pahul Taking Ceremony, and GURMAT totally. We should not make idol worship of either of Granths - yes, keep both the Granths together side by side to make the devotional reading from them . Ever live with the Guru JOT as taught in both the Granths, revere the Lord, and obey His Commands.

We learn from Sri Guru Nanak Dev Jee, when he stated at the onset of Asa Di Var,

*A hundred times a day, I am a sacrifice to my Guru (GOD);
He made angels out of men, without delay. I .*

Baba Lehna Jee, before meeting with Sri Guru Nanak Dev Jee, had read enough of his Baani, and then alone an ardent desire arose in him to meet with the Guru. He had formerly intended to lead his men farther from Kartarpur to the temple of Vaishnu Devi near Jammu. But on meeting with the Guru, Baba Lehna Jee did never go to visit the Devi temple.

Only this episode will show that mere reading of Gurbani is not enough, but the real and actual achievement is attained by living with the LIVING ALL PERVADING GURU JOT ABIDING IN US IN SADH SANGAT. When Baba Jee met with Guru Nanak, he started living with LIVING GURU JOT (GOD) in him, and lo, in no time Baba Lehna Jee tuned from a human to an Angel in no time.

WHY SO FAR WE HAVE NOT IMPARTED PROPER EDUCATION TO PEOPLE TO LIVE WITH THE DIVINE JOT ABIDING IN US ALL, WHO RATHER FOOLISHLY LIKE A DEER IN JUNGLE PUTS ITS HEAD IN ONE BUSH TO ANOTHER TO FIND THE MUSK, WHICH ACTUALLY EXISTS WITHIN HIMSELF!!!

WILL YOU TAKE PITY ON US, AND PROMULGATE THE FINDING OF THE GURU TO ALL - CRY ALOUD LIKE BHAIRAV SHAH LABHANA, "GURU LADHO RE - GURU LADHO RE."

Sri Guru Gobind Rai in deference to the God's Commands, passed on the Guruship to the Selected Five Sikhs, each one of whom Satguru Jee called a 'KHALSA'. Just like Guru Nanak who bowed his head at the feet of his disciple Baba Lehna Jee, made him the Successor Guru, Sri Guu Angad Dev; similarly Guru Gobind Rai bowed at the feet of each of the Five Sikhs, and passed out the Guru Jot to the Five Khalsa; from whom, who were Guru Roop, himself received the Pahul, and was re-named Gobind Singh, the 6th Member of the Khalsa ORDER.

This very phenomenon was repeated by Guru Gobind Singh Jee on the battlefield of Chmkaur in December 1705 CE, where he gave Guruship to Five other Singhs, to show that he passed on the Guruship to KHALSA for all times to come.

Gur Sobha book, written by one of the poets in the Court of the Guru, named Sainapat Singh, was the only one who has largely written correct history of the Guru, all other writers of old chronicles, appeared much later, when Sikhs had been reverted to Brahmanic fold, were unfortunately worshippers of Hindu gods and goddesses, and have written about the Gurus in that light.

It is in Gursobha and a document recently discovered, called 'Amarnama' alone, one finds the eye witness accounts of the last two and a half months spent by the Guru at Nanaded. A day before the Guru's Final Departure from the Earth, the Singhs inquired specifically from the Guru about his succession. Please read the following account -

*"Kitai divas beetai, samai aunt aayo. Kario baig parsad aiso bataio (32)
Kachho bhoojanung khaey kai neer peena.
Bharosa subhai ko bhali bhant deena
Gaei ardh ratung ghari char aorai*

Bhaey SABAD ROOPUNG Kari Baat Aourai. (33)
Tair kari taei jagai singh apar.
Waheguru ji ki Fateh Kehi aunt ki bar.(34)
Sun sandais bismai gaey ati bhiaan mun hoey.
Mun ki mun hi mai rehi poochh baat na koey. (35)
Bismai sabh hoey rehai mun mai kachh ki kachho hoey gehi aub hi.
Mil kai sab singhan tahe samai eh bhant bichar kio tub hi.
Saskar karo nis hi kai samai, niksai nahi bhan kehio jab hi.
Eis karan karaj
kai karhi, mil jot so jot gehi tub hi. (36)

.....

Choupai –
Aik divas karan tai aagai, mil kai singh poochhanai lagai
KAVAN ROOP AAPAN PRABH KEENO,
TIN KO JOAB BHATI EIH DEENO. (40)
TA SAMAI GUR BAIN SUNAYO.
KHALSA AAPNA ROOP BATAYO.
KHALAS HI SO HAI MUM KAMA,
BAKHAS KIO KHALAS KO JAMA. (41)
DOERA –
KHALSA MAIRO ROOP HAI,
KHALSAI KAI PAS
ADI AUNT HI HOT HAI
KHALAS MAI PARGSAS. (42)"

The brief of above mentioned eye witness description of the poet is given as follows –

The Guru was stabbed on August 18, 1708, the Pathan assassin had two other accomplices. Emperor Bahadur Shah immediately sent his Royal Surgeon, named Cole, who treated the wounds, and the Guru recovered to complete health in ten days time. The Poet tells us that the Guru lived for many days thereafter at Nanded. At last the fateful day came, when the Guru declared that he had received the DIVINE CALL TO DEPART FOR GOOD. The Guru on that fateful day took his meals and drank some water as well. The Guru gave solace to the extremely grieved Singhs. Then after the midnight of 7-8 October, 1708, the Guru called for the Singhs at his place, and bade them Waheguru ji ka Khalsa, Waheguru Ji Ki Fateh, as his farewell parting from Earth. The Singhs became totally, aghast, could not ask anything further from the Guru, who merged his Light in the All Pervading Light of God.

THE word "SABAD" USED IN GURU GRANTH HAS NOT BEEN UNDERSTOOD BY US ALL. ALL TRANSLATIONS SO FAR MADE ARE FAR FROM CORRECT, INCLUDING THAT OF LATE PROF. SAHIB SINGH, FROM WHOM I LEARNT MUCH ABOUT GURMAT, AND HAD LONG ASSOCIATION WITH HIM. HERE ALSO THIS GREAT POET OF THE GURU, USED THE WORDS "Bhaey Sabad Roopi". THE WORD "SABAD" DOES NOT MEAN GURBANI but stands for the All Pervading Divine Jot. We shall understand the meaning of the word "SABAD", from Gurbani of Aad Granth Sahib itself.

sabadhae oupajai a(n)mrith baanee guramukh aakh sunaavaniaa ||3||

The Amrit Bani emanates from the Light (Shabad).

The Gurmukh speaks it and hears it. ||3||

SGGS 125

It is Divine JOT in Gurus, from where emanates Gurbani. Here the poet stated that SatGuru ji MERGED HIS JOT IN THE ALL PERVADING AND PERMEATING IN ALL DIVINE JOT. The Poet also tells us that one day before the Guru's Final Departure, Singhs inquired from the Guru, who would be his Successor. To them the Guru replied,

**Ta samai gur bain sunayo.
Khalsa aapna roop batayo.
Khalas hi so hai mum kama,
Bakhas kio khalas ko jama**

*The Guru replied I as Guru Jot,
have already merged in Khalsa,
and this Jot shall
ever shine or manifest in Khalsa.*

Please also refer to Hymn in Aasa M.5 –

*He is beyond the world of the Vedas, the Koran and the Bible (i.e. all scriptures).
The Supreme King of Nanak is here right now and manifest. ||4||3||105||*

SGGS 397

God is Infinite, NOT in Scriptures or even in this world, but BEYOND THAT. Why are we foolishly limiting GOD in Books? In this connection please also refer to Sri Kabir Ji's Hymn at p. 331

Are the Vedas (Scriptures) greater, or the One from which they came? ||2||

As regards word Panth, which Sri Guru Gobind Singh Ji used once in Bichitar Natak –

**Sri Akal Purakh Bach - Mein Aapna sut tohe nivaja,
Panth Parcharbay ko saja.**

Here the word Panth does not mean whole community of Sikhs, but the way of God realization. Guru Jot never manifests in the Body of whole Community of Sikhs - never. The Divine Jot manifests only in the Blessed ones, who live with the Divine, love Him, and ever obey His Commands cheerfully.

Those persons, the Sat Guru Ji directed, will be found in selected KHALSA ONES. And the Guru defined who is Khalsa -

*He alone is the Khalsa, the purest of the Pure,
in whom the Divine Light illumines his mind completely –
he ever dwells day and night on the
Ever Living Effulgent Divine Light (Jot within himself),
and who never gives a moment's thought on anything else, but One Lord,
in complete devotion and Faith
and does not believe even by mistake in fasting, tombs,
crematoriums and hermitages;
he too does not believe in pilgrimages,
customary charities, or a set of code of self discipline. (1)*

33 Swaiyyas of Guru Gobind Singh Ji

The five Khalsa Singh should be chosen from the selected Khalsa Singh Sangat, not from the priest employees, who are the yes men of their master employers, and know nothing of Gurmat. The present corrupt system of elections on the analogy of Political Elections, is only a “Manmat” and should be immediately brought to an end. Members of SGPC should be chosen by the Khalsa Sangats of the respective places, not on the analogy of the political elections.

THERE IS THEREFORE NO GURU GRANTH, AND ALSO NO GURU PANTH. BUT ONLY GURU KHALSA, WHERE GOD BECOMES MANIFEST. IF WE FOLLOW THE PATH OF THE GURU, THE GLORY OF GURU KHALSA JI WILL IN NO TIME RISE SKY HIGH. GIANI JI, BELIEVE IT TO BE SO.

Kindly give a careful reading to this letter, and arrive at a decision, and a reply supported by cogent reasons be promulgated to all Sikh Sangat, as this vital question is intimately relates to all. A REPLY TO US BE SENT THROUGH E MAIL INTERNETS. Thank you.

Yours Respectfully,

DALIP SINGH (Dr), Surjit Singh Sidhu

23B. Comment on GURU KHALSA article by Dassan Dass

NOTE: Dassan Dass Ji's reply is in italics.

Sat Naam

QN 1 : I have translated the word SHABAD as meaning "WORD". But having read Dalip singh's note he has said SHABAD means JYOT.

That is true the "Shabad" doesn't mean a word and we have never written it like that, never understood it like that, the Shabad is the Guru, Shabad is the SAT Ka Saroop, Shabad is the divine wisdom, Shabad is the Gurbani – Gyan Saroop of Akal Purakh, Shabad therefore represents the Akal Purakh Himself, the Shabad takes us to the Param Jyot and merges us with the Param Jyot, or makes us the Param Jyot, means our soul becomes a Param Jyot, the Jyot is already there, which is ignited with the Gur Parsaad of Naam and then eventually it becomes Param Jyot when it merges in the Nirgun Saroop of Akal Purakh and becomes one with Him. Shabad is the Saroop and the Sant becomes its Roop by merging in SAT. But we don't think the Shabad is the Jyot or Param Jyot, it is the means of becoming a Param Jyot or merging in the Nirgun Saroop, it is the Saroop and not the Roop, the Roop is the soul that becomes one with the Nirgun Saroop. Only a Param Jyot can lighten another Jyot, mere Shabad can't lighten another Jyot, only a Pagateyo Jyot can lighten another Jyot, not just the Shabad, it is the divine wisdom to become a Pargatyeo Jyot, but not a Pargatyeo Jyot by itself.

"THE word "SABAD" USED IN GURU GRANTH HAS NOT BEEN UNDERSTOOD BY US ALL. ALL TRANSLATIONS SO FAR MADE ARE FAR FROM CORRECT, INCLUDING THAT OF LATE PROF. SAHIB SINGH, FROM WHOM I LEARNT MUCH ABOUT GURMAT, AND HAD LONG ASSOCIATION WITH HIM. HERE ALSO THIS GREAT POET OF THE GURU, USED THE WORDS "Bhaey Sabad Roopi". THE WORD "SABAD" DOES NOT MEAN GURBANI but stands for the All Pervading Divine Jot. We shall understand the meaning of the word "SABAD", from Gurbani of Aad Granth Sahib itself. "Sabdai opjai Amrit Baani. Gurmukh aakh sunavania." Sri Guru Amar Das, Rag Majh Astpadi, p. 125 Aad Granth Ji."

We have made the same observations about the Gurbani translations, we have read Professor Sahib Singhs Steak many a times, though gramatically and from the point of view of meanings of the words it is an excellent piece of work that has been done, but there is not much depth in it, it gives you only shallow knowledge only and doesn't give you a glimpse of the depth of the Gurbani. This was the reasons when we wrote articles on "What is Gurbani", where we have tried to explain this aspect. Gurbani is not something that can be understood just by reading it, it is the actual physical experiencing that makes it feel inside you and it is something that happens to you when you practice it in the real life. Professor Sahib Singh was a scholar but was not a Braham Gyani, and none of the Braham Gyanis so far have attempted to translate the Gurbani, because the meanings of Gurbani change and become deeper and deeper with the enhancement of the spirituality, it is the actual physical experience that matters and most of that can't be described in words, or none of the Braham Gyanis have attempted to write about their own practical experiences in details, they have left it to be experienced by the individuals who move on this path. Bhai Veer Singh Ji has been a very well known figure in the recent Sikh History, who started to translate the Gurbani, probably when he started he didn't have any Braham Gyan, but along the line when he was translating Gurbani and was half way through it, he started to get the Braham Gyan, and at that point he must have felt that whatever he has written is not right, so he left there and then, some people even say that he went in to a state of guilt that he has made a mistake by attempting to translate Gurbani.

The discussion about the Aad Granth and Shri Guru Granth Sahib Ji is a very controversial issue and there is no point in getting in to it, it makes no sense to us at all, all it matters is that it is Gurbani, and it should ideally be called Gurbani. We don't think we need to make any changes in the articles concerning this thing, the use of the Shri Guru Granth Sahib Ji in the writings helps a lot of people, they don't get in to such illusions and delusions, however, ideally it should be Shabad Guru or Gurbani.

QN 2: Also in Dalip Singh's article he has said that Guru Gobind Singh ji never passed Gurgaddi i.e. the title GURU to the Ad Granth Ji. Because Guru refers to Jyot only. I know in Radha- soami literature they refer to tuks of bani as being from AG ...i.e Adi Granth. Is this correct?

We don't think that there is any thing that physically existed called as Gur Gaddi, it is just in divine sense the existance of a Pargateyo Jyot Puran Braham Gyani who was highest level in spirtuality was given the responsibility to run the show one after another. There is no point in getting in to these controversies, we don't think there was any such Hukamnama issued by Dassam Patshah Ji announcing Guru Granth Sahib Ji formally as the Guru, it has been very clearly mentioned in the Gurbani that Gurbani is the Guru, that Gurbani is Puran Braham Gyan, all the divine Amrits are in the Gurbani, so where was the need f proclaiming the Guru Granth Sahib as the Guru, again the Shabad is the Guru, the Gubani is the Guru, it is the Saroop of Akal Purakh, and should be honored to be so, but instead people restored to just bowing before the Granth and leaving aside the reality of earning the Shabad, or practicing the Gurbani and reach the Ultimate, it became a tradition only, a outside ritual. Again Gurbani is the ideal Shabad that should be used.

Dalip Singh's article :

"It is Divine JOT in Gurus, from where emanates Gurbani. Here the poet stated that SatGuru ji MERGED HIS JOT IN THE ALL PERVADING AND PERMEATING IN ALL DIVINE JOT. The Poet also tells us that one day before the Guru's Final Departure, Singhs inquired from the Guru, who would be his Successor. To them the Guru replied,
"TA SAMAI GUR BAIN SUNAYO.
KHALSA AAPNA ROOP BATAYO.
KHALAS HI SO HAI MUM KAMA,
BAKHAS KIO KHALAS KO JAMA"

The Guru replied I as Guru Jot, have already merged in Khalsa, and this Jot shall ever shine or manifest in Khalsa."

This explanation supports the fact that only a pargateyo Jyot carries the Jyot, and so is Khalsa a Pargatyeo Jyot Puran Braham Gyani, and this is the highest and the ultimate level of the divine truth. We don't know what is the spiritual level of Dalip Singh Ji, but there are a lot of Scholars of the Sikh History and religion who give their own descriptions, which doesn't represent the Puran Sat, the Tatt Gyan, and so they end up contradicting their own words as Dalip Singh Ji have first called the Shabad as Jyot and then Khalsa as Jyot, but the truth is that the Khalsa is the Jyot or the Param Jyot is in the Khalsa and not Shabad, Shabad is the Saroop and Khalsa is its Roop, practice of Shabad makes the Jyot to appear and makes one a Khalsa.

We should avoid reading articles or books that are not written by the Braham Gyanis, if at all you can get something by reading will be the books or articles written by Braham Gyanis only. The best thing will be to rely upon your own wisdom which you are earning by yourself during your own Bandgi, the Tatt Gyaan you are getting during your own Bandgi, you really should not be needing to read anything written by various people such as the one you are referring to in this message, most of these kinds of writings are either stolen or a result of some readings and shallow wisdom and none of them is Tatt Gyan, the Tatt Gyan comes from within after you physically experience it during your Bandgi process. Reading such stuff may or will cause you delusions and illusions and you may actually not gain anything.

Dassan Dass (Slave Of God's Slaves)

24. Nanak and Creator

Satkartar, Satkartar, Satkartar!

It is with great joy that I, the Nanak of old whom people loved, have returned. I have a body but nobody sees me. For they look for the Nanak of old, yet do not see that the spirit that made me alive then, is the same spirit that makes me alive today. The body is not the same, yet the light that shines, is the same. When people looked at me in the days of old, they saw an ordinary man. But those who were searching for the truth, were not concerned with my body. They saw that I was a door, a messenger for the light to shine through me.

The light shines but people who are used to being in the dark, want to hide from its brilliance. Why do people want to hide from the brilliance of the light? Because, they fear that what they had been doing, had been wrong. They fear that the Creator will punish them for having been in the dark... for having followed teachings blindly...for acting like little children who disobey their parents and expect to be punished.

I, the Nanak of old, did not know everything when I was born. I made a lot of mistakes. I too, searched for the light. I have been wrongly quoted as having undertaken the journey throughout India to spread the light. Little do people know that it was a journey for me to find the light. As I travelled and met many different people, I saw the glow and brilliance of the light. In some people it shined brightly while in others, it was dim.

Through talking with people, I made many friends. I also made many enemies. Those within whom the light was dim, I ignited a little fire. Those whom had the fire ablaze within them, did more like what

I did. Everytime you meet someone, you can tell how much of the light is shining in them. Sometimes, you need to be careful with the light otherwise, you blind them. Sometimes, the light itself is so powerful

that it blinds simply because that's how the seed gets planted. When it's pitch dark, even a little spark may look like the blinding light of the sun. Not everyone was ready to hear my message. Those who felt blinded, reacted. Some of those people chose to fight rather than accept the brilliance of the light. Just as it has happened throughout the ages. Just as it is currently happening with Baba Ji.

I, the Nanak of old, am being loved and continue to be remembered by people whose hearts are pure. You read my writings but expect to see the opposite of my teachings. How can this be? I have told you many times, that without the grace of a Satguru (one who has discovered the truth within his own being), nobody can realize the truth. I have already said that I wasn't born with the light blazing fully in my consciousness. If that were the case, then I would have been talking when I was two months old. But that was not the case and it is never the case. I was born into a body just like everybody else. Just like everybody else, I had experiences that my parents couldn't understand. Some of those experiences were those of a young boy who had difficulty reconciling the experiences of his inner life with society's expectations. To those who did not know what I had been growing through (as it is said those who did not have the eyes to see) they thought I was different. It's like today's people saying, you're weird.

When the light shined brilliantly through me, I learned not to blind people with it. I understood that when a seed is planted, too much water or too little water can hurt its development. The seed needs to be nurtured. Some seeds grow faster while others require more time.

The Creator is within everyone of His children. Just like children in a family, everyone has different abilities. Some children have special talents that distinguish them amongst others. Angad was one of those children. When I met him, I knew that he could nourish the seed. He knew that it would take time. But we weren't alone. There were many others who had the light shining brightly in them. When I had been searching for the light through my early years, I spent most of my time with them.

There were many of us. We all had our own experiences of the light. Some of us wrote about it. Others did not. We had discussions amongst ourselves. There was much that was written. As the people moved on in their journey, some saw little value in the writings they wrote and discarded them. There were a few of us who thought that it would be better to summarize much of what we experienced. At first, we wrote, reviewed and discussed each others writings. We didn't do this everyday. Sometimes, several months would pass. People would move places and sometimes we'd bump into each other many years later.

With all the changes that one goes through in life, we understood that the writings we wrote, were all relative to the place our consciousness was at throughout different times of our lives. Today, people regard the writings as gurbani. But what most people don't realize is that when we were alive, there were a lot of writings already written before us. It's like in today's time, there are the writings from the

Bhagavad Gita,
Bahai Texts,
Christian Bible,
Buddhist Texts,
Christian Fathers,
Confucian Texts,
Corpus Hermeticum,
Dead Sea Scrolls,
Divrei Torah,

Enuma Elish,
Ethiopian Texts,
The Egyptian Book of the Dead,
Gnostic Texts,
Hindu Texts,
Islamic Texts,
Jain Texts,
1st and 2nd Books of Jeu,
Mormon Texts,
Nag Hammadi Texts,
Old Testament Apocrypha,
Old Testament,
Pseudepigrapha,
Pistis Sophia,
New Testament Apocryphal Acts,
New Testament,
Apocryphal Apocalypse,
New Testament Apocryphal Gospels,
Taoist Texts,
Sepher Yetzirah,
Shinto Texts,
Sikh Texts,
Tibetan Book of the Dead,
Urantia Book, Zen Texts,
Zoroastrian Texts.

As I said earlier, much of the writings that we wrote were discarded. It is like getting a training manual on how to ride a bicycle. Once you know how to ride a bicycle then the training manual is tossed. Our Creator presents His children with many training manuals. As His children learn their lessons, one training manual is replaced by the next one. Having learned the lesson, there is no need to value the training manual. You just go on to the next lesson. For those who think that lessons come only in the form of reading writings commonly regarded as gurbani, they don't realize that that is not the way the universe teaches.

Consider those children of the Creator who cannot read. How does the Creator communicate with them? There are many who cannot read the writings in the Guru Granth Sahib. There are many who are able to read but do not understand the vocabulary. The way we talked about certain ideas and how we expressed them in the vocabulary that was understood by the people of our time, the people of today do not understand. It is for this reason that I come to you once again.

The universe teaches without the need for any kind of writings. Gurbani is light. Light does not need words. When people regard writings in the Guru Granth Sahib to be gurbani, it is like asking the sun to shine through words. But we all know that the sun does not shine through the words. The sun shines through its rays of light. Just like the sun cannot shine through the words, the words written in the Guru Granth Sahib are only words written on paper. When many of us

discussed and wrote writings, we had the sun within us. Some of us could see its magnificent brilliance. We had other people around us, who couldn't see all the brilliance but were working diligently on removing the blocks that prevented them from doing so.

Yet those who read the writings in the Guru Granth Sahib, do not have the sun within themselves. They look to the writings and expect the sun to shine through the words but that isn't possible. It is like going to university and expecting to learn from a book, without a professor being present. If that were done today, our universities would be home to great collections of books but no one would be motivated to read them.

I know some of the people got the message, but that doesn't mean the people of today have stopped doing that. Though many people may think that I had come to change the world, it wasn't my purpose to change the world. I didn't come into embodiment just so that I could start another religion. There were plenty of religions at that time and even today, there are lots of religions. The religions did not help the people of my time. If the religions had been helping the people, then there was no point for me to do what I did.

When I did that water thing, just imagine how the people reacted to what I had done. It wasn't easy for me to do this. Some people were outright hostile to how I had tried to make them understand. A few of them understood and we spent more time together, learning from each other. Today, you could compare this to going to a gurdwara without covering your head or putting the Guru Granth Sahib in a library instead of it being placed on an altar. Like a lot of the people I associated with, we regarded religious books as lifeless books that wither away into dust as time goes on.

I know of what I speak because I've lived and experienced my journey. I know that those of you who read these writings of mine, the first thing that will come to your mind is going to be that this is not possible. I, the Nanak of old could not speak as I am through a bunch of words that you're reading. But, I am and you are reading them, aren't you? If I told you that you won't read this writing, how would you know? You've already read some of my writings that are recorded in the Guru Granth Sahib, haven't you? Did I not know that you would do that? I knew you would read them. I knew you would recite some of the stories about me that people had recorded. But like everything over time, the clarity of the message is lost. Time does not spare anything.

Divinely inspired writings meet the same fate as any humanbeing who leaves his earthly body. The writings are left behind as the mere husk of the living human being who conveyed them. To regard my writings as a living guru, is akin to a corpse that has decomposed. Those of you who have read my writings and the writings of others in the Guru Granth Sahib, do not know what worked and what did not work. You have accepted a book as being something holy. Yet, you do not pay attention to the writings that you hold dear to your hearts.

I, the Nanak of old cannot force you like a headmaster to do that. I cannot crack my ruler on your desk to wake you up when your attention is diverted by those who want to mislead you. If you've been expecting me to do that, then you can wait forever. You have been waiting a long time, haven't you? You continue to wait and wait and wait. I told you about the people who had been lying to the people of my time. The book you claim to have my writings, has many examples in it. But what did you do? You ignored what I told you not to do. You have done as many others

did before you. You took my writings and regarded them as being sacred. You have adorned my writings like an idol is adorned with regalia. You use my writings to collect offerings of money and gifts. Did I say you could do that? No. I never authorized you to do that.

You cover my writings in fine cloth but keep the truth hidden and then make money from my writings. How can you do that? Don't you have copyright laws that prevent people from making money from other people's writings without their permission? When did you seek my permission or the permission of other writers to do this? You exploit my teachings and then assert that you love the truth. How is that possible?

The truth cannot coexist with making money from the use my writings. When you make money from my writings, did you know that you're misleading people away from the truth? When I was walking and breathing here on this planet, did I charge people so they could read my writings? Did I charge people so they speak with me? Did I open a temple so that devotees could toss their coins into a box for the privilege of knowing I was their guru? How did I become a guru to those of you whom call yourself Sikhs?

Did I become a guru simply by people throwing coins into a box that is placed in front of a book that people say are my writings? Do my writings tell you to do that? Is that what being a guru is all about? I am not a guru that can be activated when you put your money into a box. I am not a guru that can be temporarily activated like the video arcade game machines that your children play with. But that is how you use my writings. For those who say I am their guru, do they know that I never acknowledged them to be my student? You cannot have a one-way relationship with the one you call your guru. But that is what you believe in. Imagine how your universities would function if everyone falsely declared they had learned from professors and attended university when they had not even registered!

Anonymous 2002.

25. Traditional Sikhism Website sarbloh.info

If you want to know what came before the 'modern' version of sikhism that we see all around us, then check out this site

<http://www.sarbloh.info>

It may open some peoples eyes and make us all more broad minded, more accepting and more of 'LIVE and LET LIVE"

dust of your feet

26. Regarding Professor Darshan Singh Being Excommunicated from the Sikh Panth

Apr 2010 - Baba Ji:

Professor Darshan Singh was a former leader of Akal Takhat. How does he feel now after being excommunicated by the present leaders? Serving the Shabad Guru – Guru Granth Sahib, for 30 yrs with dedication, then that Guru throws him out? So falsehood is running the religion. Why? Because they say Shabad Guru Granth Sahib is the Guru of Akal Takhat. But the Shabad Guru actually doesn't say to throw anyone out. Its house is of compassion and Shabad Guru has no vengeance. This proves religion is run by political crooks and not by Shabad Guru Granth Sahib. Akal Takhat leaders are crooks. If the leader is a crook, then what will the followers receive? Falsehood.

A Brahmngiani (sant) should be sitting at Akal Takhat. We previously wrote a letter to the leaders at Akal Takhat asking them who is running Akal Takhat? A Brahmngiani or the false ones? At that time they selected Ranjit Singh to run it. (He was murderer of a Sant and was still serving his prison sentence and they made him the leader).

Ask the Shabad Guru where is God? And it will tell you that God is in the hirdha (heart chakra). So if you believe the Shabad Guru then what kind of God is running the Akal Takhat that he throws out his most devoted follower – Professor Darshan Singh? If all is God, then why would persecute himself? So it is not God running Akal Takhat. Divided by the three aspects of Maya (Rajo, Sato, Tamo) and operating under the 5 vices (anger, greed, attachment, pride, lust) the leaders control the masses via these religious places. You know it is not God running Akal Takhat, because God teaches unity, compassion, Truth, love, but these leaders are teaching caste, division and control. So this shows falsehood is running Akal Takhat, not compassionate God.

Only where there is compassion is there God, regardless of the temple being covered in gold, even if its pure gold. So Akal Takhat should be run by a Sant hirdha. How does Professor Darshan Singh feel after 30 yrs of serving Shabad Guru Granth Sahib? He spent 30 years travelling the world, preaching and praising his Shabd Guru and Guru Panth. He even became the leader of Akal Takhat, but couldn't control his vices and this is what he has got as a his reward – being kicked out?

Sant Baba Virsa Singh (who was a Brahmngiani) once asked Professor Darshan Singh to stop doing kirtan for money. He said to him that he had made more than enough money, so do it for free – desireless seva now. But Professor Darshan Singh replied, “my guru is with me” (meaning he didn't regard Baba Virsa Singh's words as his Gurus words, hence ignored them.) But, what did he get for ignoring those divine words of Baba Virsa Singh? God showed him the true colours of the Guru Panth that he thought was with him. That Guru Panth has thrown him

out. God has shown him what we sow is what we reap. Serving falsehood only returns falsehood.

[Editors note: If you still wrongly believe that the Akal Takhat of today is the highest spiritual authority for the Sikhs and the Sikh leaders giving verdicts from Akal Takhat represent God-Guru, then this is what Professor Darshan Singh himself has written about those Sikh leaders: "“The ego of the Sikh clergy can be gauged from the fact that without reading the document that I placed before the Guru (Granth Sahib), they declared me Tankhaiya (guilty). I do not accept the verdict, as it has not come from the Akal Takht but from some people who think that they are above Guru Granth Sahib,” he added.

He made a veiled attack on Chief Minister Parkash Singh Badal, referring to him as the “master” of the priests. “It is clear that the ‘master’ of the Sikh clergy had already asked them to pronounce me guilty. Had they read my reply, they would have had to do a lot of explanation. So, they did not read it and took their decision.”

<http://www.sikhnet.com/news/prof-darshan-singh-rejects-jathedars-decision>

The bottom-line is that even though Sikhs all around the world are encouraged to believe that verdicts coming from Akal Takhat as being the word of God-Guru, it is plain to see that the Akal Takhat is being run by religious leaders under the control of the political leader Badal. It is NOT being run by God, as God sits in the heart of a Brahmgyani and does not bow to any political leader. So please listen to what Shabad Guru Granth Sahib Ji teaches and do not let it get overruled in your mind by the false verdicts from Akal Takhat.]

27. Way of the Warrior-Saints

Apr 2010 - Simran Kaur:

One God, Victory be the Wonderful Lord - Dasam Granth

In his previous reincarnation Guru Gobind Singh was a highly evolved sage and rishi in rigorous, disciplined penance, who meditated on the Source in the mountainous, glacier regions of the Himalayas. He was in equilibrium, equipoise and union with Supreme Source Divinity. It was there, that he was, instructed by an angelic, etheric being that he would be sent to earth to raise consciousness and awareness of the Supreme Source. This account is recorded in Bachitar Natak, which means Wonderous Drama, and is his autobiography. He was born into the noble House of Guru Tegh Bahadur and at the age of nine he took up the title of Guruship. He is perhaps one of the greatest men that walked this planet. He was a chivalrous, virtuous Warrior, well advanced in the ways of battle, warfare, combat, and strategic military knowledge. He was a skilled swordsman, an archer and horseman. He wrote poetry and literature, his many works include Zafarnama, Jaap Sahib, Var Sri Bhagauti, Chandi Chilatar and the Dasam Granth. He was taught Sanskrit and the persian, arabic language of Farsi. He was of noble, gracious, elegant conduct and character. A hopeless romantic and had a Gurdwara built for his wife to encapsulate and enshrine his love for her. He coined the term of the 'Warrior Saint' meaning an individual of

elevated, enlightened spirituality, of the highest possible level. An individual who was imbibed by the virtues of a Saint, and yet was totally integrated and functioning in society. The Way of the Warrior Saint was to honour the ways of martial valour, the spirit of combat fused with elevated spirituality. He began the amrit ceremony, the ceremony of spiritual baptism. The initiate's pledge of allegiance to adhere to becoming a Khalsa the Pure One.

Guru Gobind Singh established the foundations for warrior hood whereby, men and women would strive to live by the warrior code of conduct and in harmony with the precepts of self - mastery. To serve and assist those who were, down trodden, sick, afflicted and outcasts in society. Thus, he began the school of Saint Soldiers, beacons of light, pillars of peace with the stature of highly evolved states of consciousness.

'Perform the tasks of Truth, wear Truth, and take the Support of the True Name. Associating with Truth, obtain Truth, and love the True Name.' Guru Gobind Singh

Guru Gobind Singh advised that as long as the Khalsa followed the ways of Truth, Love, Compassion, Service he would always be with them. However, if they fell into the ways of falsehood, he would not walk with them and would shun their ritualistic, superstitious, egoic destructive ways.

'Jab Lag Khalsa Rahe Niara, Tab Lag Tej Dioon Mein Sara
Jab Eh Gaye Bipran Ki Reet, Mein Na Karoon In Ki Parteet'

1. The ritualistic buying and selling of Sri Guru Granth Sahib, speed reading it in 48 hours Akhand Paath, continuous slow reading Sahaj Paath, Daily recitation out of duty, Nitnem. For the fulfilment of desires, led by greed, arrogance, and self - gain.

'Jab Lag Khalsa Rahe Niara, Tab Lag Tej Dioon Mein Sara
Jab Eh Gaye Bipran Ki Reet, Mein Na Karoon In Ki Parteet'

2. When the individual has sown their destiny in accordance to karma. How will ritualistic supplication, Ardas save them. Only a Brahm Gyani can change the writ on the forehead.

'Jab Lag Khalsa Rahe Niara, Tab Lag Tej Dioon Mein Sara
Jab Eh Gaye Bipran Ki Reet, Mein Na Karoon In Ki Parteet'

3. Segregation, and separate caste Gurdwaras. The formation of different groups. There is no Brotherhood, no Oneness, no equality, no harmony.

'Jab Lag Khalsa Rahe Niara, Tab Lag Tej Dioon Mein Sara
Jab Eh Gaye Bipran Ki Reet, Mein Na Karoon In Ki Parteet'

4. Esoteric ceremonies, the initiation of Baptism in secrecy. The Brahmgyani shares the wealth of Naam with everyone, friend or foe. No animosity, hatred to anyone. The Brahmgyani sees everyone as the same light. Nothing is shrouded in secrecy. Nothing is kept hidden. "I am a sacrifice to the Guru, who recites the sermon of the Lord's Teachings." - Guru Gobind Singh

'Jab Lag Khalsa Rahe Niara, Tab Lag Tej Dioon Mein Sara
Jab Eh Gaye Bipran Ki Reet, Mein Na Karoon In Ki Parteet'

5. Eating out of special crockery, and only food cooked by the initiated.

'Jab Lag Khalsa Rahe Niara, Tab Lag Tej Dioon Mein Sara
Jab Eh Gaye Bipran Ki Reet, Mein Na Karoon In Ki Parteet'

6. Not doing dandout. A symbolism of humility a zero state.

'Jab Lag Khalsa Rahe Niara, Tab Lag Tej Dioon Mein Sara
Jab Eh Gaye Bipran Ki Reet, Mein Na Karoon In Ki Parteet'

7. The wearing of symbols. In the Realm of Truth there is no gender, colour, caste, creed, outwardly label, outwardly recognition. In the realm of Truth the heart and deeds are measured.

'Jab Lag Khalsa Rahe Niara, Tab Lag Tej Dioon Mein Sara
Jab Eh Gaye Bipran Ki Reet, Mein Na Karoon In Ki Parteet'

8. Praying for the fulfilment of desires, long life, a large support network, sons, gold, wealth, mansions, property, land, fame, fortune recognition, respect.

'Jab Lag Khalsa Rahe Niara, Tab Lag Tej Dioon Mein Sara
Jab Eh Gaye Bipran Ki Reet, Mein Na Karoon In Ki Parteet'

9. Not living in accordance to Divine Will, in alignment with Source. Not being in a state of acceptance, tolerance, gratitude. Not acknowledging that we are on the planet to fulfill karmic obligation..

'Jab Lag Khalsa Rahe Niara, Tab Lag Tej Dioon Mein Sara
Jab Eh Gaye Bipran Ki Reet, Mein Na Karoon In Ki Parteet'

10. Slandering, torturing, ostricizing the Saints. Not allowing the Saints to express their spirituality their freedom of voice, their individuality and their right of expression.

'Jab Lag Khalsa Rahe Niara, Tab Lag Tej Dioon Mein Sara
Jab Eh Gaye Bipran Ki Reet, Mein Na Karoon In Ki Parteet'

11. Abusing innocent members of the congregation

'Jab Lag Khalsa Rahe Niara, Tab Lag Tej Dioon Mein Sara
Jab Eh Gaye Bipran Ki Reet, Mein Na Karoon In Ki Parteet'

12. Pilfering from the communal kitchens.

.

'Jab Lag Khalsa Rahe Niara, Tab Lag Tej Dioon Mein Sara
Jab Eh Gaye Bipran Ki Reet, Mein Na Karoon In Ki Parteet'

13. Looting the collection bowl.

'Jab Lag Khalsa Rahe Niara, Tab Lag Tej Dioon Mein Sara
Jab Eh Gaye Bipran Ki Reet, Mein Na Karoon In Ki Parteet'

14. Pretending to be a Pillar of society, a pure and pious person and yet full of desires, the vices and ego.

'Jab Lag Khalsa Rahe Niara, Tab Lag Tej Dioon Mein Sara
Jab Eh Gaye Bipran Ki Reet, Mein Na Karoon In Ki Parteet'

15. Wearing the title of a Khalsa and not having the merit to have earned it.

'Jab Lag Khalsa Rahe Niara, Tab Lag Tej Dioon Mein Sara
Jab Eh Gaye Bipran Ki Reet, Mein Na Karoon In Ki Parteet'

The Brahmgyanis are the true Warrior Saints, those men and women who have transcended societal, cultural, religious constraints. Who have broken the emotional, physical, mental shackles bound to the average being. The Brahmgyani has to cross the ocean of fire and cross hot coals to serve Truth. The Brahmgyani bears the pain of the slanders with a joy. The Brahmgyani has fought the mind with the Supreme Sword of Truth with word of par excellence Satnam. A Brahmgyani is carved diligently, lovingly, by the Sword of Truth into perfection. A Brahmgyani has earned the title.

Only a very few people out of the billions around the planet will ever manifest as Source realised beings. Until then, we can strive on the path of self - mastery, day by day, bit by bit. Wielded and forged by the font Truth.

The Virtues of Bushido - The Warriors Way

Gi

Moral Rectitude- Do what is right because it is right. Do no wrong.

Yu

Courage and Valor- Face your fears with pride and dignity. Do not be attached to this life.

Jin

Compassion and Benevolence- Always be kind and compassionate towards everything living.

Rei

Respect and Gratitude- Hold in esteem everyone and everything.

Makoto

Truthfulness and Sincerity- Everything you say must be considered and guarded.

Chugi

Loyalty and Faithfulness- Stay faithful and true to your Lord and his cause.

Salutations, Exaltations, I bow a thousand times over and over again to the King of Kings, the Perfect Teacher. A Brahmgyani for the 21st century. I collect His words of wise counsel, the gems, rubies, pearls, diamonds, carefully, precisely, diligently. I intend to weave a wonderful necklace, and use it as a rope to be pulled out of the quicksand of maya.

'SAT SAT SAT SAT SAT SAT SAT AKAL' translates to 'Undying Truth'

Blissful Blessings

Be Love

In Gratitude

Simran

28. Dassan Dass Ji's Discussion With A Sikh Elder

HOW TO RECOGNISE A SANT

SARDAR JI: Someone who has experienced God can't describe it. (Implying that Dassan Dass ji is describing God and experiences in order to be regarded as a Sant and be followed.) A Sant cant explain the experience of God.

Dassan Dass Ji: They can't explain it fully, but they can give others a glimpse of it and direction on experiencing it for themselves.

SARDAR JI: But only a true Sant knows what it is like as he is experiencing it. And unless you are a Sant then you cant see who is a Sant.

DASSAN DASS: Yes only a Brahmgyani can recognise a Brahmgyani but a normal person can go to Sant Sangat and if they feel peace in mind and body then they know this is a Sant.

SARDAR JI: You can recognise a Sant from their divine life - their deeds are in line with GurMat (Guru's Wisdom).

DASSAN DASS: Yes, GurBani is not less than GurMat, and a Sant is the one who has earned Gurbani – put it into practise.

SARDAR JI: And those who are not following GurMat are following their own worldly mind, own wisdom – ManMat. People are known by what they do e.g. a person who grows crops is known as a farmer, a person who runs a shop is known as a shopkeeper.

DASSAN DASS: Yes, but just by looking like a farmer, one isn't a farmer. Only the one who follows GurMat is known as a Sant. Understand that Gurbani is the language of God's Realm of Truth – Sach Khand. And Gurbani is still coming from there and you hear it when your Dassam Duar (crown chakra) is open.

SARDAR JI: Yes.

DASSAN DASS: A child can't understand a rocket science problem. A normal person can't fully understand Gurbani until they go to Mansarovar (Ocean Of Light – God's Realm). But as much as a person does understand they should put into practise and earn it and earning even one shabad can take you to the ManSarovar.

EATING MEAT AND WEARING 5KS

SARDAR JI: Yes. But you agree that we need to abide by GurMat – the Guru's Wisdom. So Guru Gobind Singh Ji said we have to be AmritDhari (taken Sikh initiation). And these children were following that GurMat, but now got the idea from you that they don't need to follow that and have cut their hair and eat meat. Now you agree whatever Gurbani says we have to abide by, so Gurbani says, “sabat soorat dastar siraa.” (1) So if you don't believe in that you don't believe in your Guru. And the second point is that Gurbani says that the food you put into this body should be pure. But, what you eat is not right. Gurbani says, “kabeer bhaa(n)g maashhulee suraa paan jo jo praanee khaa(n)hi ||” – meaning don't take drugs , eat fish or drink intoxicating drinks. (2)

DASSAN DASS: That is Sant Kabir ji's Bani, also read what Guru Nanak Dev Ji said that only fools argue about meat.

(Note:

Point 1 - Many sikhs misquote Gurbani as above, ““sabat soorat dastar siraa” which they interpret to mean "the complete form is with a turban on your head." They misquote this to justify why they wear a turban and keep a long beard. The full shabad is quite long and is Guru Arjun Dev ji educating a Muslim on how to be a true Muslim by putting emphasis on internal qualities like mercy and kindness, instead of thinking their external rituals and dress are going to please God. This particular line is not telling us that the complete form (sabat soorat) is a turban on our head (dastar siraa). For a start the phrase "sabat soorat" means total awareness.

From the 'Dictionary of Guru Granth Sahib', Surinder Singh Kohli

Sábat (from Arabic Sábit) – the whole, complete, faultless.

Soorat – mindfulness, awareness, mystical awareness of God, attention.

So Guru Arjun Dev ji is educating Muslims that their ideal of simply having a turban on the head is NOT the way of getting honoured by God, but by having total awareness of God at all times is the way. We read that in those days a respectable Muslim would wear a turban and have an unshaven beard. But, if they were a criminal they would be taken to court with their turban around their neck as a sign of dishonour and beard cut. Hence, even for Muslims in those days it seems that the turban and beard were a sign of honour. But, Gurbani is saying don't get proud of having a turban and beard, that's not going to get you to God - that's not going to give you honour in God's court, it's where your mind is at that counts. So make your mind always live in the total awareness of God at all times.

káíá kirdár aurat yakíná

Let good deeds be your body, and faith your bride.

rang tamásé mán hakíná

Play and enjoy the Lord's love and delight.

nápák pák kar hadúr hadísá sábat súrat dastár sirá (12)

Purify what is impure, and let the Lord's Presence be your religious tradition. Let your total awareness be the turban on your head. ||12||

Full shabad is here.

Point 2 - Again this gets used by Sikhs to justify not eating meat. It is written by Sant Kabir ji and if you read the second line as well, he is actually pointing out to those people who are doing all kinds of rituals like pilgrimages and taking fasts and taking drugs, drink and fish concoctions that they will end up far from God. So get out of the illusion external things are going to get you to God.

kabeer bhaa(n)g maashhulee suraa paan jo jo praanee khaa(n)hi ||
theerathh barath naem keeeae thae sabhai rasaathal jaa(n)hi ||233||

Kabeer, those mortals who consume marijuana, fish and wine.
Pilgrimages, fasts and rituals they follow too, they will all go to hell. ||233||

)

SARDAR JI: So you need to have discipline in dress and diet according to Gurbani.

DASSAN DASS: Respected Sardar Sahib, the discipline required is internal not external. Spiritual achievement is achieved by observing inner Rehat (compliance) nothing is achieved by following outer Rehats.

SARDAR JI: If a farmer just plants seeds without ploughing the field will he get any result?

DASSAN DASS: The field he ploughs has to be of the mind, not the body. If the five thieves don't come under your shoes - under your control, and your desires are not put out, then no matter what external compliance (REHAT) you observe, nothing, absolutely NO spiritual progress will be made.

SARDAR JI: If you don't put good food , i.e. vegetarian food into your body, you cannot be a pure vessel.

DASSAN DASS: Respected Sardar Ji, half the world is eating the other half, including the vegetation you yourself are eating. That has life in it as well. The only way you will purify yourself is to bring the five thieves under your shoes. You can eat as much so called pure food as you want, you will achieve no spiritual progress. No one ever has and no one ever will.

SARDAR JI: But in Gurbani it says that a white sheet once soiled with blood is stained, so your body is stained when you eat meat.

DASSAN DASS: The astral body gets stained by bad deeds. The physical body does not get stained by eating meat. Gurbani talks about your Hirdha (heart centre, your inside). Your soul, astral body, seven chakras, and spiritual doorways are part of your spiritual form, not your physical form.

SARDAR JI: So the person who has no mercy, would you call him a religious person?

DASSAN DASS: Not at all, mercy (Daya) is the son of Dharam (path to union) – “daya dharam ka poot.” – Jap Ji..

SARDAR JI: So the one who kills an animal, is he showing any mercy?

DASSAN DASS: No, the killer is not showing any mercy. But, the one who eats the meat that is presented to him as food, is honouring the dead animal by making use of its flesh instead of wasting food.

SARDAR JI: (laughs!) But, the killer only killed it for the one who ate it. If there was no demand for the meat, the killing wouldn't have taken place.

DASSAN DASS: The butcher killed it because he had karma with that animal (Baba ji also said that we have the right to kill for food – its not a bad deed). All of these discussions about meat and turban are all shallow. The only thing of any importance is the inner compliance (andherli rehat). Look here, this divine soul sitting next to you, Om Ji, is not wearing any of the 5Ks, nor does he wear a turban and he is clean shaven. He is from a Hindu family. But, since getting the

GurParsaad five years ago and earning the Gurbani and surrendering completely to the Guru who gave him Naam, he has become Sant Hirdha (enlightened soul). So how do you explain the fact that Guru Gobind Singh ji has appeared to him in his Samadhi and given him blessings?

SARDAR JI: That is nonsense. Guru Gobind Singh ji said that he would not give his sacred vision (Darshan) to anyone who does not wear the 5Ks, the form of the Khalsa (Khalsa roop).

DASSAN DASS: Om ji is a true Khalsa, he is pure within and that is what Guru Gobind Singh ji meant when he said Khalsa. Guru Gobind Singh ji said himself, “Atam Ras so jaaniyaa soee khalas dev.” (Only the one who is in soul-bliss is the Khalsa.)

SARDAR JI: You talk about Guru Gobind Singh ji, but walk in the opposite direction.

DASSAN DASS: Sardar Sahib ji, the Rehat of Guru Gobind Singh ji is the internal discipline that is the only way to become pure within, to enjoy Atam Ras – Soul-Bliss. Not through external disciplines. One needs to beat their five thieves and desires within. If you don’t defeat Maya then you don’t clean your inner vessel no matter what you eat or what you wear.

SARDAR JI: But, we need to have external disciplines to control ourself.

DASSAN DASS: If you think you are in control then that is ego talking. Everything is running under Akal Purakh’s control – His hukam. Man can’t control anything.

SARDAR JI: Of course we can control ourself.

DASSAN DASS: It’s written in Gurbani that everything is under God’s control, “hukmai andhar sabh ko bahur hukam na koi.” – Everything is under the Hukam, there is nothing outside the Hukam. – Jap Ji. It is only ego to say I can control something.

SARDAR JI: (To Om Ji) Ok then can you show me Guru Gobind Singh ji?

DASSAN DASS: How can anyone show you Guru Gobind Singh ji? You have to clean up your inner vessel like the Guru Ji said then He can show Himself to you.

SARDAR JI: Look I am not a fake, I believe in Guru Gobind Singh ji and I am doing what he said.

MEANING OF GURU

DASSAN DASS: This is your mistaken thinking, no one here is a fake. This sangat is doing what Gurbani says. Gurbani’s support is Naam. We are doing Naam simran and that’s it, nothing else.

SARDAR JI: Well if you’re not fake then why are you not doing Simran in the Gurdwara? In this room there are only a few people, so why aren’t you preaching in the Gurdwara?

DASSAN DASS: We have no need to preach. Whoever needs something comes to us by himself.

SARDAR JI: So you have got everything in order to give it?

DASSAN DASS: yes, we have everything. He is the Giver and has given us everything. The ones who come to us, He gives to them as well. Whoever is to receive, then that meeting is as per destiny – Sanjog. We didn't tell anyone to come here.

SARDAR JI: He is the Giver, so why do we need a middle-man like you? “Kishan Bishan Na dhiyau” – I don't need Krishans and Vishnus, I only need God. – Guru Gobind Singh Ji.

DASSAN DASS: Bhai Gurdas ji wrote that the Guru is the middleman to God, “Har Dargah Ka Baseet.” BrahmGiani is God, is higher than Krishna and Vishnu and all other demi-gods.

SARDAR JI: Guru Gobind Singh ji gave the Gur-Gaddi (Guruship) to the Guru Granth Sahib Ji.

DASSAN DASS: This is another huge incorrect teaching in Sikhism, that Guru Gobind Singh ji gave the Gur-Gaddi to the Guru Granth Sahib Ji. The Gurbani was always the Guru, not just when Guru Gobind Singh ji supposedly made it so. Gurbani itself says, “Guru Ha Bani Bani ha Guru.” – The Bani is the Guru, the Guru is the Bani - Guru Ram Das Ji.

SARDAR JI: Look I am not accepting that a human body can be the Guru (Deh-Dari Guru).

DASSAN DASS: That's right a body can never be the Guru. The body is perishable so is part of Maya. The Param Jyot (divine light of God) is the Guru. And where is this Divine Light going to become manifest?

SARDAR JI: Its going to manifest in a person. But, that person needs to have the right deeds.

DASSAN DASS: That's right. The one who does Bandagi (divine slavery to God), then their deeds are going to become right. The one who controls his five thieves, desires and defeats Maya, their deeds are going to be right.

SARDAR JI: Everything Guru Gobind Singh Ji wrote is GurMat, Gurbani. You are just picking and choosing the lines that suit your purpose. You don't accept the verse by Kabir ji not to eat fish and you have told your sangat to eat meat and take off their 5Ks.

DASSAN DASS: No. Absolutely not. We haven't told anyone what to eat or not to eat, what to wear turban or not to wear. That's their own choice, we only tell of the inner compliance.

J (Sardar ji's son): No one told us to do those things.

SARDAR JI: Then you must be brain-washed.

J: Look we are not fake, before you came we were doing our Naam simran as a sangat and there was peace. Since you came there has been arguments and tension.

SARDAR JI: YOU CANT CALL THIS AN ARGUMENT. THIS IS A DISCUSSION!

J: Sounds like an argument when you raise your voice.

SARDAR JI: You youngsters just try and twist things. First, thing is if you have courage you should be in the Gurdwara saying what you believe. But, you are scared and hiding. Why don't you go out and tell this at the Gurdwara?

J: Because they attack us.

SARDAR JI: Must be some reason for that.

J: At the Gurdwara they give time to those preach what fits into their beliefs. They are the ones who are picking and choosing Gurbani as it suits them.

SARDAR JI: If you are preaching according to GurMat then you shouldn't have any fear of telling them. If someone is doing wrong, then you have to tell them. If you don't they will always remain in the dark.

OM Ji: Yes, but you can only change others spiritually once you have changed yourself. You have to be complete within.

SARDAR JI: There is no one who is complete. Only Guru Gobind Singh ji is complete, there is no one walking around now who is complete. "Khalsa mero roop ha khaas. Khalsa ho ma karay nivaas." - The Khalsa is my special form. I reside within the Khalsa. – Guru Gobind Singh Ji.

DASSAN DASS: Sardar Ji, the Khalsa is the one who is complete. The Khalsa is nothing less than a Brahmngiani. Guru Gobind Singh Ji made five more complete Khalsas like himself. If ten stood up or 1000 stood up he would have made them into complete Khalsa as well. But, they didn't stand up and give their head. The Guru is such a being that he can look at someone and fill them with Amrit. He filled those five and made them complete when they gave everything to Him. He called them, "Khalsa mera satguru poora. Khalsa mera sajjan soora - The Khalsa is my complete Satguru. The Khalsa is my brave friend." Now tell me this, which Guru is standing in the world making the five that represent Sikhs in the religious activities? Only a Brahmngiani can make another Brahmngiani, only Khalsa can make another Khalsa. So which Brahmngiani is making the five (Punj Pyare) nowadays? Infact, the opposite is true now, no Brahmngiani is making those five into Khalsa. And that is a great offence to Guru Gobind Singh ji's teachings. You tell me are the Punj Pyare in place after place around the world complete Brahmngianis?

SARDAR JI: Yes, they are.

DASSAN DASS: There isn't even one who is complete Khalsa, a Brahmngiani.

SARDAR JI: But only a Brahmngiani can recognise another. So how can you tell?

DASSAN DASS: That is what we are telling you, that there isn't even one.

SARDAR JI: So you can tell?

DASSAN DASS: We didn't come here to talk about ourself. You only came to have an argument.

SARDAR JI: That is your feeling, your opinion.

DASSAN DASS: This is not a feeling, this is Truth.

SARDAR JI: So if that is Truth, then everyone else is telling lies?

DASSAN DASS: You can't lock up the Guru inside 1430 pages at the Gurdwara. Isn't the Guru sitting inside your heart and his heart and her heart? Isn't the Guru pervading the air, the oceans and all around?

SARDAR JI: Yes, Guru is all around. But you can't make Guru Granth Sahib appear here, can you? You can't recite all 1430 pages right here, right now can you?

DASSAN DASS: It's not about memorising Gurbani. BrahmGian (divine wisdom) doesn't come like that. Gurdwaras are full of Gianis reading reciting and memorising , but none of them are BrahmGianis. BrahmGian comes once you are complete. Have merged into the Divine Light of Akal Purakh, then you are blessed with BrahmGian – Divine wisdom of God. Just by reading Gurbani one does not become Brahmngiani, otherwise there would be thousands of them walking around. You have to do what Gurbani says, not just read it and memorise it.

SARDAR JI: But, first you will have to read it, only then can you apply it.

DASSAN DASS: That is what we are saying. You can spend your whole life reading and re-reading thinking that is purifying you, but you will never become complete like that.

SARDAR JI: Yes, we should put it into practise.

DASSAN DASS: It's not about we SHOULD put it into practise, just put it into practise. Start doing it right now. Otherwise, you just tell others they should put it into practise, without having put it into practise yourself. Ask yourself where am I sitting, have I earned Gurbani?

SANT SIPAHEE – SANT SOLDIER

SARDAR JI: Guru Gobind Singh ji made Sant and Sipahs – sant and soldier. Sant by itself can't survive – look at Guru Arjun Dev ji – he was martyred. And His son Guru Har Gobind Singh ji had to pick up arms.

DASSAN DASS: That is the biggest mistake in preaching at Gurdwaras, that they think the Gurus and Sikhs made sacrifices for the sake of their future generations, for the seva of keeping the Gurdwaras going. So people now are told to follow Sikhism as they owe something for the past sacrifices that were made for them. The Guru Jis made sacrifice for the seva of God, they followed the Hukam that came to them for the seva of complete Truth (Puran Sat). When Guru Arjun Dev ji sat on the hot plate, God was showing through him, that there is so much POWER in Puran Sat that not even a hot plate can do anything. Do you understand? By saying that Sant by itself was weak and unable to protect himself and that is why sixth Guru had to pick up arms you have not understood the power of Puran Sat that enabled the fifth Guru to sit on the hot plate in the first place.

SARDAR JI: you haven't understood me, that is I what I am saying. That Guru Arjun Dev ji showed us to accept God's will is sweet. And Guru HarGobind ji showed us when troubled times come and Sants aren't allowed to live in peace then we have to teach them a lesson. This happens again and again in Sikh history.

DASSAN DASS: You are changing what you said, but anyway you are right that pattern is what happened in Sikh history. The Guru's showed the world that no matter what happens realise that there is so much unlimited power in Puran Sat. But, don't use the history of the Guru's to justify misuse of the warrior side to be aggressive in the name of protecting Sants. We are not living in a time where Sants are protected anymore by Sikhs, infact it's the other way around, people are swearing and cursing at the Sants.

SARDAR JI: So what if people keep swearing and cursing, the real Bhagat will just carry on doing his Bhagti.

DASSAN DASS: The lesson to learn from Sikh history and the martyrdoms of the Gurus and close Sikhs, is that each and every Shabad of Gurbani has SO MUCH power, that it is capable of making each and every Sikh into a SatGuru.

SARDAR JI: Only the ten Guru's were SatGurus.

DASSAN DASS: No, the ten Guru's were called as Avatar by Gurbani. Calling Nanak a Guru or SatGuru, is actually less than he actually was. He was Avatar (God incarnate). The one who realises SAT within, that God-part is called the SAT GURU, not the body.

WHO IS A SIKH?

SARDAR JI: Guru Gobind Singh ji gave us Rehat.

DASSAN DASS: Follow the inner compliance, all other compliance is following the ways of the Brahmins (rituals – Bipren Kee Reet) - The Rehat of Maya.

SARDAR JI: No, a Sikh doesn't follow Bipren Kee Reet (ritualistic way of the Brahmins).

DASSAN DASS: If you follow the ways of Maya that is what is meant by Bipren Kee Reet, (it doesn't mean you don't follow Hinduism). Sikh means disciple, it doesn't mean the one who has merely kept a turban and grown a beard.

SARDAR JI: If a "mona" (cut hair person) keeps a turban and grows a beard tomorrow but still does bad deeds, he is still not a Sikh.

DASSAN DASS: This is your mistake in calling someone a "mona" and regarding yourself as a Sikh.

In Guru Gobind Singh ji's Darbar (royal court), there were people of all backgrounds. Even all the demi-gods (Hindu devi-devtas) used to sit there (in astral form). So why in the Gurdwara's are they preaching "I am a Sikh, he is a Hindu that is a Muslim" and so on?

DASSAN DASS: Let us clear one thing before we go on, if you think we told the sangat to cut their hair or eat meat, then you are mistaken. We did not know even what they looked like when they emailed us. We only have one thing to do, to serve Puran Sat. We don't look at is that person a Hindu or Muslim or black or white. What about the whites that have come to us or the blacks? We never looked at the outside at all. Neither did Guru Gobind Singh ji.

SARDAR JI: I regard that one a Sikh of Guru gobind Singh ji who doesn't believe in caste and wears his Bana and does what he says and bows to no person.

BOWING

DASSAN DASS: Ok you tell me, Bani says that the Brahmngiani becomes dust of everyone's feet, "brahm giani sagal kee reena." So which place shouldn't we bow? How can we not bow anywhere – tell me where HE is not?

SARDAR JI: Guru Gobind Singh ji said we are not to bow to any one.

DASSAN DASS: That is not in bani.

SARDAR JI: Well it is written by Guru Gobind Singh ji, I have read it somewhere. Let's take a Brahmngiani, a MahaPurakh, let's see where he bows then.

DASSAN DASS: Yes, a Brahmngiani will bow everywhere and anywhere, even to a worm in shit.

SARDAR JI: No he wont, I haven't seen any MahaPurakh do that.

DASSAN DASS: So don't you believe in Gurbani? You started off saying we have to believe in Gurbani, otherwise we are going against our Guru.

SARDAR JI: I do believe in gurbani.

DASSAN DASS: No you don't, if you did you would do what it says and bow and become "sagal kee reena – dust of all."

SARDAR JI: no, no, we shouldn't be bowing here, there and everywhere, just bow in one place – Guru Granth Sahib.

DASSAN DASS: That's what we are showing you, you are mistaken, that's not what Gurbani is asking you to do. Brahmgian doesn't come until you earn the Gurbani.

SARDAR JI: no, no, you just take one or two lines and misuse them.

DASSAN DASS: This is just your ego refusing to listen. Look at him (Om ji – cut hair) , is he not a Sikh? Look at her (uncovered har - no chuni), look at them (rest of sangat), are they not a Sikh? Are they not disciples following the path to God?

SARDAR JI: How do you know what they are inside? You can't tell.

OM JI: He can tell.

SARDAR JI: No one can reach Guru Nanak's level.

OM JI: Yes they can.

DASSAN DASS: The soul has no connection with the body or the caste, colour, religion etc of the body. The soul only has connection with the Hirdha, that's what all the Brahmgianis and Gurus and scriptures have taught us. Its all inside, the inner compliance to Gurbani, not outside. God doesn't look at the outside, not even if you are walking around naked. God only looks at what you are inside. He doesn't look at if you are a Hindu, Muslim, low caste or high caste, man or women. In Guru Gobind Singh ji's Darbar all kinds of people came, nor did he force anyone to keep outer forms. No Guru ever did that. Guru tests you from inside and accepts you. You can do whatever you like on the outside, hang upside down in the name of religion, but you will get nothing.

SARDAR JI: But Gurbani talks about a pure vessel.

DASSAN DASS: That vessel is your inside spirit – your astral body, not your physical body or attachment to religion, caste, colour. We have nothing to do with outer compliance.

SARDAR JI: Guru gave us outer Rehats.

DASSAN DASS: He didn't, ask him yourself and tell us what he says. [Guru Gobind Singh Ji created an army, they had army uniform and army code of conduct. But army living was not for the masses and it definitely wasn't part of the spiritual practise until much later on when Sikhism, Hinduism and British Raj all mixed in together to create the man-made religion we have now. [Read this website to see how modern Sikhism came about .](#)]

SARDAR JI: -laughs! You can say what you want, I am firm in my faith. We have to obey what our Guru says. Follow the Hukam of the Guru.

NJ: Everything is hukam, eating, breathing, laughing, this discussion.

SARDAR JI: follow Rehats - that is the Hukam.

NJ: its easy to wear a turban and be a strict vegetarian. Its hard to follow the inner compliance. I don't follow anyone, I follow God.

DASSAN DASS: If the punj pyare who gave her the real divine inner amrit then she would have got everything spiritual from them, but she didn't.

SARDAR JI: The Amrit ceremony she attended was like entering school, then you take one step at a time.

DASSAN DASS: They did everything, studied everything, were dedicated to Gurdwara seva and still got nothing spiritual, just ended up in ego.

SARDAR JI: Its hard to follow the Rehats, I can see why they gave it up.

NJ: No it was easy to follow.

DASSAN DASS: I have met people who have been following amritdhari life 20, 30, 40 years and say they got nowhere. They get the GurParsaad and then say now we are in peace. In the old days when sangat came they would have to serve sangat for many years before getting blessings. You think in the Gurdwara that you prepare amrit in a bowl of water and add sugar and say some bani and give it out and follow some external disciplines and that is it. That's not how it is.

SARDAR JI: We are saying that the Amrit ceremony is just an admission into a school.

DASSAN DASS: The GurParsaadi Game is a game of a second, get the Grace and go to God very fast. No delay if you surrender completely, mind, body and wealth. GurParsaad is not a hostage of time and patience to reach God. People don't know that, its not preached.

SARDAR JI: We do know that, if you do Paat (read Gurbani) you can read it.

DASSAN DASS: We don't do Paat and people don't know that. We were talking about what is happening in the Gurdwaras. Recently in Canada, tens of thousands of dollars were donated,

management fought, when the committee was replaced the money was missing. Even the Tenth Guru never went to Harmandir Sahib.

SARDAR JI: Yes, it had become corrupt.

DASSAN DASS: And is still corrupt and so are many Gurdwaras even now. That's why the youngsters don't go to the Gurdwaras now and the ones who do have got nowhere spiritually by going there.

SARDAR JI: A real Sant cant explain what God is like.

DASSAN DASS: That is wrong, if that was true then then how did the Guru Granth Sahib ji come into being? A Brahmngiani can't explain fully, but he can direct you in what to do – inner compliance. The ones who get you attached to external Rehat are not obeying the GurMat in Gurbani, they are not complete, not in Divine Light and misleading the masses.

SARDAR JI: What Guru Gobind Singh Ji gave us on the outside no one else can give us.

DASSAN DASS: What Guru Gobind Singh Ji gave was for the ones who were fighting oppression. What oppression are you fighting that you still need weapons and 5Ks and uniform and outer compliance?

SARDAR JI: Maybe you have misunderstood what we are saying.

DASSAN DASS: We haven't misunderstood anything, we are delivering the Puran Sat – complete Truth only. We are telling you the Gyan that you need to know. Our own biological sister had been doing paat all her life – 40 years, and she came to us saying she has no peace of mind. She stayed for a month and said she had found her peace. We are not against you, you bring five pooran Khalsa here, Brahmngianis, or just even one, and we will take their shit and rub it on our own face. Can you? This is why people aren't getting anywhere spiritually. We get emails from people saying they got nowhere after taking Amrit ceremony. We say go back to ask your Punj Pyare why you have no peace, ask if they are a Brahmngiani, ask if they gave you the GurPrasaad.

SARDAR JI: Taking amrit is just entering the school. They don't have to be perfect.

DASSAN DASS: But once they enter the school if there is still no one to teach them then what use is that school?

SARDAR JI: My own story, its been 36 years since I've been reading Gurbani, I'm OK, don't need anything else. Mind gets stronger. Mind goes away from bad deeds.

DASSAN DASS: Reading Bani is good, by doing so you then go and do good deeds and accumulate them and reduce bad deeds. Also we have seen our past 12-15 lives and we read a lot of Gurbani. But Bani says, "prabh ka simran sabh te ucha" – so we should do Naam Simran, not just be left at reading Gurbani forever, lifetime after lifetime. Gurbani asks us to become the

lowest ashumbleness is the key to the Dargah. You say no you wont bow to anyone, but when you clean shoes at Gurdwara, are you not bowing to everyone's feet?

SARDAR JI: We bow to Guru Granth Sahib ji, we don't bow to criminals?

DASSAN DASS: Look at Kabir Ji , a thief came to his house and he told the police, no this is my relative. This is in Gurbani. He could see God even in a thief. Why cant you?

SARDAR JI: He was very highly spiritual.

DASSAN DASS: And that's what you want to reach as well, not stuck in Dharam Khand reading Bani for 36 years. You came here to complain your children have cut their hair and eat meat and our out of your control. You didn't come to learn, that's all you wanted – just to have a discussion in order to complain.

SARDAR JI: We are not complaining, we have everything.

DASSAN DASS: If you have everything, then you would be complete and talking divine wisdom of a BrahmGiani Sardar Ji. We are talking complete Truth with you. But, yet you want to keep on in shallow discussions.

SARDAR JI: Well why did they cut their hair when Gurbani says that God has beautiful long hair. (Baba ji explained that God has no form, but when the Bhagat sees God in himself, he no longer sees it as his own hair, but is seeing it as God's hair.)

DASSAN DASS: Gurbani also says it makes no difference if you have long hair or short. Don't people who have cut hair reach God? Are there no BrahmGiani's in Islam or Christianity or Buddhists?

SARDAR JI: We don't belong to them. You are rejecting Guru Gobind Singh Ji's bana (uniform).

DD : Again you go back to Us and Them when Guru Gobind Singh ji said, "recognise the human race as one – Manas kee jaat sabh ek pehchaanbo." We are rejecting false preaching, not what Guru Gobind Singh ji did at his time and place for that situation as per God's Hukam. We are rejecting the false wisdom that has meant you have not been able to find anything in spirituality. You reach the stage of "Atam Ras", become a Khalsa like that and tell us if Guru Gobind Singh ji doesn't come and do Dandauth Bandhana to you.

SARDAR JI: Only God knows. Everyone only knows there own state of being.

DASSAN DASS: All the sangat here, your family members, are all in peace in their hirdha. So be happy with that and let them do whatever they are doing. Instead of contantly pointing out what you think is their mistakes.

SARDAR JI: Everybody asks questions of the one who is on the way to God. Guru Arjun Dev Ji's sacrifice was followed by Guru Hargobind ji creating an army. We need the outer side.

DASSAN DASS: Jesus also made a huge sacrifice, but no such army was created afterwards. Did his path die out? They are the largest religion in the world.

SARDAR JI: They preach a lot.

DASSAN DASS: He made a great sacrifice and they tell the world. Sikh Guru's made great sacrifices but the Sikhs threw it all in the well. Sikhs don't know how to tell the Truth, they know how to swear and curse and do wrong deeds at the Gurdwaras. Go and tell your committees.

SARDAR JI: I am not in the committee. You go and tell them.

DASSAN DASS: We have no need to go to the Gurdwara, nor have we gone, nor do we go. Our hirdha is a Gurdwara, Akal Purakh resides within it. We have full faith in Him. Complete Light, manifested Light. He is residing in each and every cell. We have full faith in Gurbani and that whatever it says is 100% Truth. That's what we followed and did, that is what we are doing now. And that is what we are teaching all the children here. So what is the mistake you see in what we are doing?

SARDAR JI: That maybe your faith. I have my own faith.

DASSAN DASS: So you keep what you believe in to yourself and let the children believe in what they want. You just need to understand that until you are experiencing Atam Ras you are not Khalsa. You need to defeat Maya, only Brahmngiani is Khalsa. No one bows to the body, we bow to the Guru. The Jyot within. Even bowing to Guru Granth Sahib and thinking of it just as a holy scripture is wrong. See Gurbani as Guru – "Waho Waho Bani Nirankar ha - Wondrous Wondrous Bani - it is the Formless One", bow to it with that understanding. You can't lock Guru (God) up in 1430 pages.

SARDAR JI: Yes, we agree. Bow to the Truth – Sat.

DASSAN DASS: Gurbani says to bow to the feet of the ones who do Naam Simran. So there is nothing wrong in bowing to each other, to lower our heads in front of the ones who do Naam Simran. So the one in whom the SAT manifests is the SAT GURU. The Brahmngiani is the dust of everyone's feet. The whole creation is higher for Him.

SARDAR JI: No one is higher than Guru Granth Sahib.

DASSAN DASS: Gurbani itself says, "Brahmngiani is creator of all – Brahmngiani sagal srist ka karta". So is the Creator or creation higher?

SARDAR JI: Creator is.

DASSAN DASS: So BrahmGiani is higher.

SARDAR JI: Guru Granth Sahib ji is higher.

DASSAN DASS: Gurbani says BrahmGiani is creator and Creator is higher. This is what Gurbani is saying, so why not bow to the BrahmGiani?

SARDAR JI: We should only bow to where we get something from.

DASSAN DASS: So I'll bow to you as I am getting something from you in this discussion.

SARDAR JI: No, bow to Guru Granth Sahib ji it is a treasure chest.

DASSAN DASS: There you go again, keep bowing to Guru Granth Sahib ji but not putting into practise what it is saying. Then you are offender of your Guru. Come out of this huge illusion and you will be better off.

GURDWARA

SARDAR JI: There are fights in the Gurdwaras where they keep arguing.

DASSAN DASS: A place is not a Gurdwara, that is another illusion. This hirdha is the Guru Dwara – place of God.

SARDAR JI: I don't regard the ones fighting in Gurdwaras as Sikhs.

DASSAN DASS: so why do you keep associating with them, why don't you kick them out, why do you keep voting for them?

SARDAR JI: The ones who get votes are not Sikhs.

DASSAN DASS: Your Gurdwara is run by people who you personally voted for, are they not Sikhs now? We gave you the example of the Gurdwara in Canada - thousands of dollars in donations, committees fighting, when new committee came only \$22 left in the bank account. So where were the Punj Pyare then to sort it out? How is the Gurdwara they built going to help anyone?

SARDAR JI: Falsehood should be shot down, Truth should prevail.

DASSAN DASS: You know both sides of the argument, when it suits you you decide to go towards Sikh traditional thoughts and conform to your Sikh society, when it doesn't suit you you start claiming Truth should prevail. You don't know how to find the Truth. You want to follow what the tradition is in the world instead of following the Truth wholeheartedly. That is your problem.

SARDAR JI: That is not my problem. Just follow Guru Gobind Singh Ji's rehat.

DASSAN DASS: Yes the inner compliance of Atam Ras. When people take the "amrit" ceremony, why do you call them Amritdhari?

SARDAR JI: I call them Gur Ka Sikh. Amritdhari is when they are same on the inside as outside.

DASSAN DASS: same on inside and outside means they are Brahmigiani then, living in Sach Khand – not Pakhand – hypocrisy. But, Sikhs take "Amrit" at the ceremony and call themselves Amritdhari!!!!

SARDAR JI: No they are just entering the school, they are now a Sikh of the Guru- Gur Ka Sikh.

DASSAN DASS: They are not even a Sikh of the Guru until they obey what the Guru is telling them to do. Not just bowing to Guru Granth Sahib and pleasing Sikh traditions and going along with everyone else. But, actually putting into practise what Gurbani is saying. What does Nit Nem (daily practise) mean to you?

SARDAR JI: Firstly, it is the one who "Gur Satgur ka jo sikh a kaaiyaa so balkay ut har naam dhiaayaa - That one is a Sikh of the Guru who gets up early and meditates on Naam (Naam Dhiaayaa)" - Guru Ram Das ji.

DASSAN DASS: Do you know what Naam Dhiaayaa means? The one who surrenders everything to Naam. The one who surrenders within to the Naam, then Akal Purakh Himself manifests inside him. Then Maya doesn't even come near to him. Then these kind of discussions don't even take place because these questions don't even come into your mind. If you think by taking "amrit ceremony" wearing uniform and endless re-reading of bani is going to get you to God, you are wrong. My nitnem is 10 hours of Naam Simran a day, not re-reading "Prabh ka simran sabh te ucha – Naam simran of God is the highest" in Sukhmani day after day after day, but never actually doing Naam Simran. You get complete God when you get the GurParsaad, without that you get nothing no matter what religious ways you are following. When you get the GurParsaad you enter Karam Khand, realm of Grace, and the fight with your five thieves begins and they flee. Then your fire of strong desires, hopes and wishes is extinguished. Then you go to Sach Khand, the Realm of Truth and are blessed with sacred vision, Darshan, of Akal Purakh. This is following the Puran Sachyari Rehat – the compliance to become completely Truthful. Then you realise Akal Purakh, otherwise you never do. Then you receive complete divine wisdom, Puran Brahm Gyan. This is what Gurbani says, EVERYTHING ELSE is falsehood. Rest is just sheep following sheep, whether you have a following of 100,000 or 200,000. IT IS ALL NONSENSE. IT IS ALL BULLSHIT.

SARDAR JI: Laughs loudly. You are speaking in anger!

DASSAN DASS: We tell you complete Truth and you think it is anger! If we were in anger, could we have given you this much divine wisdom – GYAN? Some listen easily with love, some need to be told off. Some need to be hit again and again.

SARDAR JI: You said a person cant control their five thieves. They can.

DASSAN DASS: NO THEY CANT WITHOUT GURPARSAAD, WITHOUT GURPARSAAD NOTHING HAPPENS. Only until Haumai (ego) dies, then there is liberation from Maya (Jiwan Mukti), otherwise whole life is wasted in ego. “Haumai bujay ta dar sujay – Haumai is extinguished then God’s Court is realised.”

SARDAR JI: Look when a person comes into religious life, they have to start from the bottom.

DASSAN DASS: How long will you stay at the bottom? It’s not like that, it is GurParsaadi Game, you get Eternal Blessings from the Sant and then its fast spiritual progress after that, not sitting at the bottom for lifetimes. Gurbani tells us where to get GurParsaad from, from the Saints. If Punj Pyare had GurParsaad to give then the whole Sikh world would be ferried across by now.

SARDAR JI: The five thieves, people say they can be destroyed. No, they just stop hurting us. But, we need maya to live.

DASSAN DASS: Sardar ji, you don’t know what Maya is.

SARDAR JI: There are different types of Maya. Family is maya, greed for things is maya, lots of Maya things.

DASSAN DASS: Three parts to Maya – Rajo (comforts), Sato (goodness) and Tamo (ignorance). Whilst under Maya, stay in Sato part, and accumulate good deeds, decrease bad deeds and stop chasing comforts. Then you get the GurParsaad and simran goes inside you and cleans your spirit body, opens chakras and union. This is a GurParsaddi Game.

SARDAR JI: Firstly, bani doesn’t sit inside us - people find it hard to digest. If it does become part of us, then that one doesn’t go around telling others about his state.

DASSAN DASS: Gurbani says, gather together and spend and share this spiritual wealth – “kaho karcho rul mil bhai.” You say it cant be shared, Gurbani says it can never run out so share it.

SARDAR JI: This is the Game of Maya and we need maya to live.

DASSAN DASS: Then Guru Nanak Dev ji would have just sat at home making a living and kept God to himself.

SARDAR JI: No Guru Nanak went out to teach the message.

DASSAN DASS: But, you just said that the one who has God cant tell it to others!!!!

SARDAR JI: That was Guru Nanak, and no one can become Guru Nanak.

DASSAN DASS: Who told you that?

SARDAR JI: I am saying it.

DASSAN DASS: Guru Nanak is the Jyot (Divine Light. Baba Ji said that Nanak=Truth.) So what where all the Ten Gurus and the Punj Khalsas?

SARDAR JI: They were Supreme soul (ParmAtma)'s form as well.

DASSAN DASS: So how can you say that no one can become Supreme Soul as well? They keep on coming into the world. "Har Jug Jug bhagat Upaiyaa Paj rakhdaa aaiyaa ram raje – God's Bhagats come in each and every age and God protects their honour." Sardar Ji, it's not like what you think. Guru Nanak Ji is the Jyot and that same Jyot is in you and in everyone. This Jyot is not separate from each other.

SARDAR JI: I understand that God's Light is in everyone, but you are twisting my meaning. You say what you understand, I'll say what I understand.

DASSAN DASS: We don't say what we understand. We only say the way it is, and there is only one way. What HE makes us say, we are only saying that.

SARDAR JI: Guru Granth Sahib ji is bigger than us, we just bow to it and get instructions from there. There is no need to go and start bowing to each and every heart that has Jyot – (God's light – soul) in it.

DASSAN DASS: Have we told you to do anything but what Gurbani says? Gurbani says Naam Simran is the highest seva, so just do that. We don't need to say anything else to you know. What is going to happen will happen by itself now. We have not done anything bad to you, nor have we said anything bad to you. We have only spoken to you on how to unite with God. There is no higher deed than uniting someone with God and there is no worse sin than breaking someone from God.

SARDAR JI: Yes, just do what our Guru tells us to. We are not saying anyone is wrong or right, it is not our place to say, they know if they are wrong and they need to straighten themselves out.

DASSAN DASS: Sardar ji, we have only goal to unite the children with God, nothing else. You can see in front of yourself their progress. We haven't got any other agenda. We didn't know they cut their hair or started eating meat. We never told them what to do at that level, only to unite with God.

SARDAR JI: We are all masters of our own field. God watches over everyone. As a father we want our children to be happy and well.

DASSAN DASS: See your family as your sangat and serve them like that and you will be out of family attachment thief. But, if you see them as your family and try to control them and what they can and cannot do, then we have not seen any family who stayed together like that. Only love and service can win. You are so blessed that you have children like these who do Naam simran and serve others. Don't think of the outside things. You can't force your views on them. Everyone's destiny is unique, everything happens as per HIS Hukam, not yours. If we fight with HIS Hukam then we lose. We humbly request you surrender your mind, body, wealth into the service of the Guru and everything will come to you. And if there are more births ahead for you, then they will be comfortable as well. Thankyou, we bow to your feet.

SARDAR JI: Thankyou ji, Waheguru ji ka khalsa waheguru ji kee fateh!

[Please also read [Discussion About Keeping Hair](#) .]

29. Discussion About Keeping Hair

Singh: Mone (cut hair Sikhs) versus Singh (long hair Sikhs).

Many Singhs don't like Mone and many Mone don't like Singhs. Mone say that Singhs are hypocrites and in the guise of Dharam get up to x, y, and z. While Singhs say that Mone have sold out to fashion and vanity, and have abandoned their Dharam (...a Nihang Baba Ji..) said to my Mona friend that he has a clean-heart, but that should then sprout into long hair.

Preeto: Dassan Dass ji said that the first mistake people make when calling others as “mone” and themselves as “Singhs”, is they have judged by outside appearances, which is the complete opposite of the Guru's teachings in which we are only to judge ourself against the benchmark of Truth.

“This is your mistake in calling someone a “mona” and regarding yourself as a Sikh. In Guru Gobind Singh ji's Darbar (royal court), there were people of all backgrounds. Even all the demi-gods (Hindu devi-devtas) used to sit there (in astral form). So why in the Gurdwara's are they preaching "I am a Sikh, he is a Hindu that is a Muslim" and so on?”

- Dassan Dass.

Most Sikh preachers nowadays have this obsession with linking uncut hair with spirituality. My friend's family invited a famous Sikh preacher to their house. They cooked for him and served him with utmost humbleness, seeking his blessings. He said to my friend about his uncut hair with a very sweet voice which he has developed for his profession, but laced with judgements, “just like a car with broken window doesn't look nice, neither does a Sikh with cut hair.” He took for granted their qualities of humbleness and service of the holy, and just focused on the externals and made the mistake of judging.

Another youth preacher approached my brother once at an all-night kirtan programme, and started lecturing him about trimming his beard. At that time we were also very orthodox with our long hair, turban and Bana (Sikh uniform) and proud we were representing the tenth Guru and we found ourself agreeing with the youth preacher. Afterwards our brother was furious

saying “he doesn’t even know me, he just judged me by my looks, who does he think he is?” It opened our eyes and made us realise how judgemental we had become with this sangat of proud Sikhs. We realised Baba Nanak ji never judged anyone and also had never had a problem with our brother or friends from all communities whilst growing up. Only after stepping into this sangat of proud young Sikhs we had started judging others. Now over a decade after stepping away from that group of religious preachers we too have cut hair and all we can say is that God has shown us :

Hair today gone tomorrow; when they burn your body, all that goes with you is your deeds.

“Naam binna sabh mithya

Without naam all is done in vain.”

God Bless All.

Singh: You’re right, cutting the kesh (hair) is a deed, so vainly trying to stop the kesh growing by cutting them all the time, is devoid of naam.

Preeto: You are saying that for you, you see cutting the hair is an act of vanity, but for another person it is no different from cutting the grass, or cutting their nails. One person may wear religious garb with pride, another person may wear it humbly. One religion says cutting hair is a sin, for another religion cutting the hair is a sign of discarding the world. All outer expression is just that - on the outside and has come about as the time and place required. But without surrendering to your Guru and absorbing yourself in the Naam they give you, ALL IS VAIN - even keeping hair and wearing religious dress.

Without the Lord's Name, all is vanity and all that one practises is vain.

(Dhanasri Chhant, M. 1, 3)

And the one thing that Gurbani stresses again and again is that nothing on the outside is going to please God :-

a) not dress,

You wear two loin cloths, and keep your head covered.

**If you know God and the nature of karma,
you know that all these rituals and beliefs are useless.**

**Says Nanak, meditate on the Lord with faith.
Without the True Guru, no one finds the Way. ||1||**

SGGS 1353-8

b) not turbans,

Purify what is impure, and let the Lord's Presence be your religious tradition.

Let total awareness of God be the turban on your head. ||12||

SGGS 1084-9

c) not hair,

**Kabeer, when you are in love with the One Lord, duality and alienation depart.
You may have long hair, or you may shave your head bald. ||25||**

SGGS 1365-15

d) not pilgrimages to holy places whether its Mecca, Hardwar or even Harmandir Sahib (Golden temple)

**Whosoever controls the mind,
He is a Haji (true pilgrim).
(Guru V, Maru Rag)**

e) not holy baths (even at Harmandir Sahib or other Sikh Shrines),

**Those are not pure,
Who sit down after taking a bath;
Only those are pure,
In whose heart He dwells.
(Guru I, Asa Rag)**

f) nor special diets,

**Let good conduct,
Be thy fasting.
(Guru I, Majh Rag)**

g) not even the 5Ks of the Sikhs. Please read "The Spiritual Ks That Please God."

Only your deeds such as mercy, compassion, kindness, extreme humbleness, selfless service, done under the blessings of the holy (Sants) and then falling to their feet, cherishing their feet in your heart, earning their blessings and through the Grace of God receiving the Naam from them is valued as the truest of the true divine virtues, divine deeds.

**The Naam is the Essence of all deeds, for, without the Naam,
one is afflicted by Pain and Death.
(Ramkali M. 1, Siddha Gosht)**

Then being divinely in love with Naam everything you do is acceptable because with Naam everything is from the heart only.

**The Master's Naam gives sustenance to the mind.
The Naam is its life breath, and I repeat it ever.
The Naam is my caste,
the Naam my honour,
the Naam is my kindred.**

**The Naam is ever my company,
the Naam is the emancipator of me.
The pleasures of senses are many,
but not one goes along with me.
The choice-object of my worship is the Lord's Naam, my mate;
the Naam also is my treasure.
(Todi, M. 5)**

Gurbani is only about inner spiritual progress. Outer dress and form and symbols and hair, etc. is for another reason - identity, uniform, preserving the religion, but it has nothing to do with the inner spiritual journey.

We have nothing against the ones who want to follow the externals as part of their beliefs and religion, but understand from Gurbani that the externals have NO – ZERO – ZILCH spiritual value. Actually, nowadays 300 years after the tenth Guru ji, the externals have just become superstitious and ritualistic beliefs for many, many Sikhs. This may seem offensive to practising Sikhs to call their beliefs superstitious, but we used to follow all of these instructions as well and am talking from experience. What is a superstition, how does it come into being? We may laugh at someone who thinks it is bad luck if a cat crosses your path. But, if you go back far enough, there was a practical reason for that belief. In the past, people who lived near forests and saw a wild cat cross the road some distance ahead of them would stop for some time or change their route, why? Because they knew it was the habit of the wild cat to cross back over the road at sometime and if they continued walking it WOULD BE THEIR BAD LUCK to be eaten by the wild cat as it returned! So the whole village taught their children if a cat crosses your path cross the road go a different way. But hundreds of years later it makes no sense living in towns and cities when a domestic cat crosses your path to still believe that it is bad luck. The same thing happened at the Guru's times when they saw religious Hindus or Muslims or Jains practising age old ceremonies and wearing of religious dress, like the Janyoo ceremony when Baba Nanak ji rejected wearing of the cotton thread saying how can it protect me when it cant even protect itself (it will break after washing etc). And to focus on earning the inner quality of COMPASSION rather than the distraction of external ceremonies and symbols.

And the same thing has happened with the religious symbols and dress that is worn by Sikhs nowadays. Take for example the Kirpan, this used to be a three foot sword worn by the Sikh warriors. The Kacherra (shorts) were made of coarse and very wide at waist material so it made lots of folds and extended down over the knees as they doubled as comfortable and protective saddle-pants when riding the horses. They were very practical for the Warrior Sikhs. But after the British ruled India they wanted to take the power of the warrior Sikhs away and banned three foot long swords. So now three hundred years later you have most Sikh religious people wearing a small blunt dagger under their shirt with no idea how to use it and a Kacherra that is like a boxer shorts so its comfortable under their trousers. On top of that, they are told these 5Ks are part of their body so cannot be taken off at anytime – even during bathing or flights, so it causes all kinds of problems nowadays – just to uphold beliefs that have no practical purpose anymore. But in order to make people still wear them, they cannot say they are for practical purposes, so instead say they are for spiritual and symbolic purpose only. This is how something that was never meant to be spirutal nor symbolic, has been redefined over the centuries. Please read the

following for a fuller list of superstitious beliefs many Sikhs are being told to follow nowadays (as we were told as well) by the religious elders, "Freedom From Religious Superstitions." Only "gun" - divine virtues, are going to be of any use for inner spiritual progress. Baba Nanak ji says in Japji Sahib which you read everyday, as to what is really important :

“Bin gun keetay bhagat na hoi
Without divine virtues there is no bhagti.”

God Bless All.

Singh: We cut down the forests of Mother Earth, and we cut that Shakti (power) of life when we cut down the forest of our body. It's like me getting a lion and cutting off its mane or whiskers. It just doesn't look right. Inner and outer are IK (One).

Sargun Nirgun Nirankar Sun Samadhi Ap.
Form and Formless are One. Word and Form are One.

Naam doesn't exist in outer space, it all exists in Form, one is literally the word, one is the human body, that is created in the image of God. God's image is also Her name.

Preeto: A few points:

1) You know the story of Samson and how he lost his power when his hair was cut, would the same happen to a person who kept their hair for spiritual reasons, but due to disease or an attack they lost their hair? Would they lose all their power too? Would the life force inside them diminish? If that was true then Bhai Taru Singh Ji who was scalped alive should have been a spiritual wreck, no he was a divine soul showing the power of Naam, of Puran Sat – complete Truth, with which he was 100% merged made him unshakeable, permanent and forever stable in Truth (ATAL AVASTHA), no matter what happened to his physical body.

The same is true for the other divine souls who were tortured and cut joint by joint like Bhai Mati Das ji, or boiled alive or wrapped in cotton wool and slowly burnt alive in front of the ninth Guru, who himself stayed absorbed in ATAL AVASTHA whilst giving his own head. All these stories of these divine souls are now twisted by the religion to promote “they gave their heads but not their outer religion.”

We went to a Sikh youth camp and the young Sikhs were told in very strong terms that these divine souls died to preserve the Sikh religion, died for us, and how did we repay them? Just by forgetting their sacrifices and cutting hair without a care. This type of preaching is misusing the great sacrifices of these divine souls in order to use guilt and fear of being punished by God to bring people into the Sikh religion and wear the externals with some sense that they are the only true ones who are preserving the memories of the past divine souls.

The Truth is that these divine souls had completely surrendered their mind, body and wealth to their SatGuru. In the course of their own inner bhagti they had already sacrificed their ego and only Naam – Puran Sat, was running them. And then as per the Hukam, Divine order for them in

their time and place, giving their physical body or scalp or joints was in order to show the power of Puran Sat as they did not scream or run and blame God or question him “why me?”. Their sacrifices should show the whole world the power of Puran Sat, of the Naam, the power of God that is within all of us and can be realised through Guru’s Eternal blessings.

Dassan Dass ji said, “That is the biggest mistake in preaching at Gurdwaras, that they think the Gurus and Sikhs made sacrifices for the sake of their future generations, for the seva of keeping the Gurdwaras going. So people now are told to follow Sikhism as they owe something for the past sacrifices that were made for them. The Guru Ji made sacrifice for the seva of God, they followed the Hukam that came to them for the seva of complete Truth (Puran Sat). When Guru Arjun Dev ji sat on the hot plate, God was showing through him, that there is so much POWER in Puran Sat that not even a hot plate can do anything.”

But, because many Sikhs nowadays are not merged in the Naam, but only identifying with the stories and externals of the past divine souls, then if their externals were lost or hair was cut, then what would definitely happen is that their mind and emotions would be severely disturbed as their sense of self is deeply rooted in the externals (and that is where you are speaking from when you say "doesn't look right").

But, you forget that your life force is forever stable, that's why it is called the Truth, and that's why Gurbani tells us to merge our consciousness into the TRUTH part of our self (NAAM SIMRAN). Only then we can never lose our power (Infinite Divine Power of Naam). We can never become unstable no matter what happens on the outside. Only then we have truly honoured the memory of the past divine souls by becoming like them on the inside, not just a hollow photocopy – looking like them on the outside but empty inside of Naam and good deeds. Gurbani says that Naam is such thing that a thief cant steal it from us, that water cant drown it, that fire cant burn it.

**I've assembled in my heart the capital of the Lord's Name.
O God, whomsoever Thou bless with it, is emancipated.
This treasure is neither burnt nor stolen, nor drowned nor punished.
(Maru, M. 1)**

When we are stable in Naam, we can lose our whole body, lose our hair, lose our religious dress, lose our respect in society, lose our religion too, but we are not a loser, because our consciousness is absorbed in TRUTH, that is what NAAM does. That is what has happened to us since leaving the Sangat of religious Sikhs, we have cut our hair – not out of vanity, but just to remove the external identity, that meant we lost our respect in the Sikh community and our family, we went through all of the mental and emotional upheavals, but the SAT GURU Ji’s GRACE, SAT NAAM SAT GURU’S LOTUS FEET have saturated our Hirdha (heart centre).

2) “Sargun Nirgun Nirankar Sun Samadhi Ap.” - Guru Arjun Dev Ji.

Please read “Astpadi 21: Mahima of Sargun Nirgun” by Dassan Dass ji for a deep, divine explanation. But briefly, Sargun is the form of God around us including our body and mind, but running under the net of Maya. Nirgun is God beyond Maya, the Formless One - Nirankar.

When you meditate upon the Guru's feet who gave you Naam, then you also go beyond Maya's net and experience Samadhi and ultimately Sunn Samadhi, which is just Him Himself (Sunn Samadhi Aap) - no sense of ME & GOD, just One Formless God.

At the deepest part of you is your soul, called the nothingness (SUNN KLAA - complete silence), that is where God Himself is absorbed in deepest meditation SUNN SAMADHI. That is a completely different dimension that a normal person has no access to. That is the Realm of Truth (SACH KHAND) contained within your own HIRDHA, spiritual heart. Around that is the ASTAL (ENERGY) BODY (Sukhshum Sareer/Dehi), the MENTAL BODY, THE EMOTIONAL BODY and the PHYSICAL BODY (Sareer/Dehi).

As a person we have a sense of self, and we spend most of our time either involved in those four bodies. When you are concerned with things of the physical body - looks (including religious looks like long hair, beautiful beard), dress (including 5Ks, blue uniform), diets (including religious vegetarian or avoiding halal and eating only chatka), body-building (including wanting to be warrior Sikh), etc. etc. then that is where your consciousness is stuck.

It is the same for the other BODIES too. Everyone is stuck in some consciousness or the other regardless if it is under the guise of religion or the world. When you are discussing what to eat or not, it only affects your physical body. When you discuss what to wear or not; or hair to keep or not, still it is only the level of the physical body.

When we live in anger, greed or attachments or fears or hatred then that is level of the emotional body. When we listen to audio Kirtan and stories of the past Gurus and they move us inside - still it is only the level of the emotional body. When you study the religious texts and become a scholar and know what is wrong and right and can debate all day and night, you are at the level of the mental body.

Still these are all part of MAYA and no further than DHARAM KHAND - first realm on the path to spiritual union (please read "Journey To Sach Khand"). Only when you meet a Sant-Guru as per your great good -fortune as blessed by God Himself then He places the Naam in your astral body.

Bhaag hoa gur sant milaayaa.
Prabh abinaasee ghar meh paaiaa.
**By great good fortune I met the Sant-Guru
and I realised the indestructible Lord
within my own house (inside your hirdha / heart centre).**
Guru Ram Das ji

Your astral body is where the accumulation of all your deeds is, like black stains on a white cloth. Gurbani calls it

janam janam key mayl
The karmic filth of lifetime upon lifetime.

This karmic filth manifests as Dukh (physical pain and mental suffering) in our current lifetime. Which is why Guru Nanak Dev ji says:

aapay beej aapay he kao.
You reap what you sow.

But, if we are blessed then our pain and suffering, our Dukhs can lead us to the Sangat of the holy who bless us with the Naam. That is why Baba Nanak ji says:

Dukh daru such rog bhaaya, ja such tum na hoi
Suffering is the medicine, pleasures had become the disease.
Whilst there were pleasures YOU were not there.

When you focus on Naam by doing Simran and praising God under the blessings of the Sants, you are cleaning up your astral body

Sant jana mil har jas gaaio, kot janam kay dukh gavaaio
Meeting the Sants sing the praises, countless lifetimes' pain is erased.
– Guru Arjun Dev ji.

Whose sin is washed not off, if they utter the Naam?
For, every sinner is purified by the mere utterance of the Naam of my God.
(Todi Bhagat Nam Dev)

Your consciousness resides more and more at this level and comes out of the body, mind and emotions that is has been completely saturated in.

Kaam krodh lobh moh munn leenaa.
Bandhaan kaat mukat gur keena.
The mind was completely absorbed in lust, anger, greed, attachments,
cutting these entanglements the Guru has freed me.
– Guru Arjun Dev ji.

When your efforts in Naam Simran and complete surrender at your Sant-Guru's feet are accepted, your astral body shines like a golden Buddha (Kanchin sovinaa), you will be saturated in in the inner Amrit (life-force/divine energy), your chakras and energy pathways are open, the SHAKTI (power of God) flows through from the soul part into your ASTRAL BODY and overflows into your physical body which others see as light (MUKH UJALAY) around your body, which others feel as energy (NAAM AMRIT) emanating from you.

har amrit bhinnae loeinaa man praem rathanaa raam raajae ||
man raam kasavattee laaeiaa kanchan sovinnaa ||
guramukh rang chalooliaa maeraa man thano bhinnaa ||
jan naanak musak jhakoliaa sabh janam dhhan dhannaa ||1||

My eyes are wet with the Nectar of the Lord, and my mind is imbued with His Love, O Lord King.

**The Lord applied His touch-stone to my mind, and found it one hundred per cent gold.
As Gurmukh, I am dyed in the deep red of the poppy,
and my mind and body are drenched with His Love.
Servant Nanak is drenched with His Fragrance;
blessed, blessed (Dhan Dhan) is his entire life. ||1||**

Guru Ram Das ji – p 448

The outer form, the outer religion, the outer kirtan and katha and sangat is all helpful in the beginning to get us disciplined , to get us out of our MAYA saturated MIND, but until we get the Grace of God through the Sant-Guru He is manifested in, get the SANT PARSAAD, and get the seed of NAAM planted in our astral body, our inner journey has not even begun.

**The Lord hath created myriads of species,
But he alone meets the Guru on whom is the Lord's Grace;
His sins are washed off and he is made pure,
And at the True Door, he is made Beauteous by Naam.
(Guru III, Majh Rag)**

God Bless All.

Singh: Sounds brilliant, but you make it seem as if the ten Guru's had a crew cut and were beardless, and didn't have an outward expression of the inner naam and were not artists. The Guru's had logic they also had art and they expressed the ineffable One through the Sikh form. You also make it seem that the Tenth Guru did not command his Sikhs to keep kesh, which he did. If I apply your logic about kesh to naam itself, then if someone forgets naam would they die, no they obviously are still alive, the same applies to kesh.

Also stop being so hard on Maya - Maya is in the mind, Maya is not the Universe. We are not Yogi's looking for mukti, we are lovers being in the one stream or hukam of the Divine One. The world and universe is the face of God, as are all people and life forms. Ik Oankar - Uni - Verse - Sati Nam . This completeness is symbolised by the beautiful uncut streaming kesh of the Khalsa. Vahiguru ji ka Khalsa Vahiguru ji ki fateh!

Preeto: Veer ji,

1) We have not said anything about how the Dhan Dhan Guru Sahibs or the Bhagats looked and dressed, we have only said what is their teachings in Gurbani. And Gurbani is the same Truth, the same core all of the Gurus and Bhagats and Saints since then have also had, regardless of what their outer expression was. Truth is the same within all, but outer expression is different as per the time and place, language, culture and situation that each of the Sants, Guru, Bhagats were in. Even though we are surrounded by pictures of Dhan Baba Nanak Ji wearing a turban and religious garbs, these are all artist impressions created centuries after Baba Nanak left his earthly body. Baba Nanak actually writes he had no particular religious garb, and there are stories that

Baba Nanak ji would dress as the people of the place he visited e.g. as a Muslim when he entered Mecca otherwise they wouldn't have let him in. All that mattered for him was NAAM:

**I know of no other contemplation nor wisdom,
nor wear any garbs,
nor force my will,
for the Lord's Name that abides the eternal Truth, I've seized upon.**
(Bilawal, M. 1)

What Guru Gobind Singh Ji did at his time and place, in the language and culture and belief systems at his time and place was also Dhan Dhan. As was what Baba Nanak ji did, as what Jesus did, as what the wide and varied 15 different Bhagats in Gurbani did. And also as what Sants, Gurus, Bhagats, and others are doing right now in the world in whichever situation they find themselves. The Truth within when it manifests in their heart is the same ONE, and it is that which is called SAT and it is that which is the GURU that reaches others through the body in the time and place it is in.

Har Jug Jug Bhagt upaiyaa paij rakhdaa aaiyaa ram rajay.
God sends his Bhagats in each and every Age and protects their honour.”
Guru Ram Das Ji

**In this Dark Age (Kali Yug) the Lord's Name is unmanifest,
(even though) the Lord fills all hearts.
The Jewel of the Name becomes manifest
to those who surrender to the refuge of the Guru.**
(Prabhati, M. 3)

2) You said : " if someone forgets naam would they die, no they obviously are still alive," In Gurbani, Dhan Baba Nanak ji

Akha jeeva visray mar jao, akhan aukh sachha nao.
Remembering the Naam I live, forgetting it I die.
It is hard to remember the name of Truth.
Baba Nanak Ji.

It is not written if I keep my hair I live, if I cut it I die. According to Gurbani the whole world is dying without Naam, everyone's life force (AMRIT) is being drained by the five thieves, that is why they are called thieves, they steal your AMRIT. It is a slow death, sickness of mind (Mansik Rog - negativity, complaints, desires, religious pride, etc. etc. eats away inside). Without Naam everyone is dying this slow death, with Naam one becomes rejuvenated

Nanak naam milay ta jeeva tunn munn teevay hariaa.
Nanak says reciting the Naam I LIVE and my mind and body become rejuvenated.
Baba Nanak Ji.

3) You said: "Maya is in the mind, Maya is not the Universe" - Maya is the energy that runs the mind through its three parts - rajo, sato and tamo. These three parts of Maya also run the universe - Brahma, Shiva, Vishnu energies. The whole physical creation, including the physical body, the mind and emotions is all part of MAYA. God is beyond Maya - Niranjana - means beyond Maya. Baba Nanak Ji says that God created Maya and gave birth to the three energies Shiva, Brahma, Vishnu from which the whole creation is running/sustaining/dying at every moment.

Ika maaee jugat viaaee tin chele parvaan.

Ik sansaree ik bandhari ik lae deeban.

The One and Maya united to create three accepted disciples.

One is the creator, one the destroyer and one the sustainer.

Baba Nanak Ji – Jap Ji.

You also said, “stop being so hard on Maya”. Fighting with Maya is the ONLY fight that Gurbani wants us to win. Defeating your own ego is the only priority, including defeating pride of your religion. Only the one who has done that is called a warrior by Gurbani. Focusing your energies on fighting with the world for the sake of saving the name and memory and dress of Guru Gobind Singh ji is not what any of the Gurus asked any of us to do. They said “koe na jaanay mera – may no one know my name.”

So in order to truly honour the Gurus, do what they said, put Gurbani into practice and don't make your spiritual path merely about fighting for their honour. They don't need us to fight for their honour. God Himself protects the honour of his Bhagats “payj rakhdai aaiya raam rajay.” The Guru's honour is in delivering our soul to God because we honoured their teachings, earned them and defeated Maya within ourselves. Please read this article by Dassan Dass Ji – [“Bandagi – Waging War Against Maya.”](#)

4) "We are not Yogi's looking for mukti, we are lovers being in the one stream or hukam of the Divine One." Agreed – Guru Arjun Dev ji says

Amrita Priya bachan tuharay.

Raj na chau mukat na chau man preet charan kamalaray.

Your Divine words are saturated in Amrit my Beloved.

I seek not kingdoms nor liberation, only the love of your lotus feet.

We are not looking for mukti through yogic techniques or penances or long stubborn meditations or ritualist practises. But through our love for the Lotus feet (divine words and Naam as well as physical feet) of our Satguru, we merge in the Truth and Mukti comes as well. Because all Mukti means is freedom from the three parts of Maya that are running our mind. When you defeat Maya within yourself, you go into the heart of God, the soul part.

5) "The world and universe is the face of God, as are all people and life forms." Yes this is true for the SANT, for the one who realised the Truth within themselves, they don't see this or state it, they live it, breathe it feel it as a connection of oneness inside them with everything around them. But for everyone running under three parts of Maya, they will not experience that. That is why

Guru Arjun Dev ji writes that the diseased one (mansik rog) sees all as diseased, the one in pleasure thinks all are enjoying pleasures, but neither knows the Truth. That is why in beginning of Asa-Dee-Var Baba Nanak ji writes that everything is false - wife is false, king is false, because when your mind is saturated in Maya, then when you get the Gian first you start seeing that everything is all false, so you start waking up. “Jag re mun tu jaganhaaraa ..o mind wake up, you are capable of waking up.”

Shalok, First Mehl:

**False is the king, false are the subjects; false is the whole world.
False is the mansion, false are the skyscrapers; false are those who live in them.
False is gold, and false is silver; false are those who wear them.
False is the body, false are the clothes; false is incomparable beauty.
False is the husband, false is the wife; they mourn and waste away.
The false ones love falsehood, and forget their Creator.
With whom should I become friends, if all the world shall pass away?
False is sweetness, false is honey; through falsehood, boat-loads of men have drowned.
Nanak speaks this prayer: without You, Lord, everything is totally false. ||1||**

But when you have have received His Eternal Blessings, the Gurparsaad, and then earned the Naam and realised the Truth within , only then can you truly understand it when Baba Nanak ji says in Asa-Dee-Var later on that everything is now true.

Shalok, First Mehl:

**True are Your worlds, True are Your solar Systems.
True are Your realms, True is Your creation.
True are Your actions, and all Your deliberations.
True is Your Command, and True is Your Court.
True is the Command of Your Will, True is Your Order.
True is Your Mercy, True is Your Insignia.
Hundreds of thousands and millions call You True.
In the True Lord is all power, in the True Lord is all might.
True is Your Praise, True is Your Adoration.
True is Your almighty creative power, True King.
O Nanak, true are those who meditate on the True One.
Those who are subject to birth and death are totally false. ||1||**

And who realises the Truth?

**Sach ta par jaaniyaa je sachaay naal pyaar,
nao sunn mun rahseeaa tao pao mokh duar.
Only those realise the Truth who love the True One,
absorbed in His Naam they obtain the door to salvation.”
Baba Nanak Ji in Asa-Dee-Var.**

6) You wrote "This completeness is symbolised by the beautiful uncut streaming kesh of the Khalsa". We agree that the long hair and beard of the Sikhs is very beautiful, what Guru Gobind

Singh ji did was very beautiful, but you are only looking at outer beauty again and we all know of beautiful people who are ugly inside. What was beautiful to the Gurus is what you are inside.

**God is neither pleased by making music, nor by recitation of the Vedas;
Nor through Yoga, nor by becoming all-knowing,
Nor by abiding ever in sadness;
Nor through beauty, possessions and revelries;
Nor by wandering naked at the pilgrim-stations,
Nor by offering alms in charity,
Nor by sitting out, alone, in wilderness,
Nor by dying as a warrior on the battle-field,
Nor by rolling in dust.
God takes only that into account that one loves with the whole mind,
And if one is imbued with the true Name (of God).
(Var of Sarang, M. 4)**

"Pooran jyot jagay ghat meh tab khaalis tahi nikhaalis janaay.
**The one who who the perfect divine light manifested in their heart,
that one is KHALSA (PURE DIVINE LIGHT), otherwise NO ONE IS KHALSA."**
Guru Gobind Singh Ji.

It is not good trying to look like the past Guru's and to copy their external lifestyle – clothes, diet, riding on horses, carrying of weapons and so on, but not having conquered your five thieves and desires i.e. Maya. That doesn't fool God who is only looking at you from the inside of your heart, there will be no manifestation of divine Light in a heart like that. External dress and diet in the name of copying the past Guru's may only fool the ones who look at you from the outside. Baba Nanak ji wasn't impressed with religious copycats.

**Inwardly our hearts are dark but outwardly we appear bright;
We pretend to copy those who wait on the Lord at His gate,
And are absorbed in the Lord, enjoying the utmost bliss.
Guru I, Sri Rag**

God Bless all.

Singh: Nanak naam mila ta jeeva, tan man theevey haria. Mind and body blossom.

Preeto: "Mind and body blossom." - yes, when you have blessings of naam, and do your naam simran, your inner amrit starts flowing through your seven chakras and energy channels and flows into your mind and body, to heal you, refresh you, bring you into peace.

Singh: Gurmukh rom rom har dhiaveh.

Preeto: Yes rom rom is each and every atom and cell of your body (not just hair as it gets commonly translated), everything pulsating in Naam, and the Gurmukh experiences that, the Gurmukh is the one who has defeated Maya.

Singh: Gurmukh, literally Guru face.....with the inner and outer face to and of the Guru, who is Guru Nanak Gobind Granth Panth Sahib. Who cannot hide but stands as a lion in a world of sheepishness.

Preeto: Veer ji,

1) "Gurmukh, literally Guru face", actually the language of Gurbani is called "Gurmukhi", and Dhan Guru Amar Das ji says that the one in whom there is no difference between what gurbani says and what they do, is the Gurmukh.

The Gurmukh is the walking , talking, living breathing manifestation of GURBANI. Only the one who has killed their ego by surrendering to the Guru's divine word (Shabad Maraay) can be called Gurmukh – only they have defeated their five thieves and escaped Maya's net, and only Naam saturates them.

**It is by dying, through the Guru's Word, while yet alive that the Lord's
Name abides in the mind.
(Sri Rag, M. 3)**

2) "Bana is the outer freedom" - actually it is the exact opposite. A wild animal is running completely free, naked, in the hukam. A person who is told what to wear and what not to wear, what colours to wear, what colours not to wear, etc. is not free at all. And when creating an Army, that's what you want - control, complete control, limited personal choice. God bless All.

Singh: Bana and Bani are the two wings on the bird. Bani is inner freedom, bana is the outer freedom. They allow us to fly through physical and spiritual realms. The bana is also naam, wearing it changes us inside.....as the one whose form it was, Guru Gobind Singh is naam, vaho vaho gobind singh ape gur chela.

“Atam ras jo janhi soi khalas dev prabh mai mohi mai tas mai ranchak nahi bhev.”

Between Vahiguru, Khalsa, Guru Gobind Singh is no difference.

Hence why Gareeb niwaz kalgidhar, took amrit from Panj Khalsa, panch parvaan panch pardhan, panch kakkar.

Which the Tenth Nanak says,

“na mai ranch mittia bhakhi, Parbrahm Gur Nanak sakhi,
on forming Khalsa I, Guru Gobind Singh, have not made this Khalsa up,
this was ordained by Parbrahm Guru Nanak.

Preeto: Veer ji,

1) "Bana and bani are the two wings on the bird." we have heard that many times too, its not in Bani though, just a common saying. Actually Bani is from the Hirdha (heart chakra) of the Sant-Gurus - from the Nothingness – “dhur kee bani aaee.” It is not a wing, it is complete Truth - Puran Sat all in itself, it is complete and perfect in itself and the one who follows it, surrenders to it, absorbs themselves into it, merges into the Formless One it came from - Waho waho bani nirankaar ha.

2) Bana is just the outer wrapping. Gurbani has come through the Hirdha of 15 different Bhagats in Gurbani and 6 different Guru's who all had different Bana's (outer dress/garbs) as they were from different times and places and languages and even they have said their outer garb is meaningless if you are sinful inside.

**O Farid, on thy shoulder is the prayer-mat, on thy body a Sufi's garb,
in thy mouth honey, and daggers in thy heart !
You see light from without, but I see thy heart is utter Dark !**
(Shlokas of Farid)

**Farid: Black is thy dress and black thy gown,
But sinful is thy within: and yet they call thee a God's man !**
(Shlokas of Farid)

3) "The bana is also naam" - this is not written anywhere by the Gurus or Bhagts in Gurbani. No outer thing is classed as Naam. Naam is part and parcel of God Himself, the One who never dies, Naam also never dies, never perishes. How can something that is perishable - BANA - then be Naam?

4) “Guru Gobind Singh is naam, vaho vaho gobind singh ape gur chela.”

There is an important thing to understand and that is SAT is the NAAM, SAT is the GURU. So the SAT that was manifested inside the hirdha of Dhan Guru Gobind Singh was the Naam. The Naam was not the body of Guru Gobind Singh Ji and not the name Guru Gobind Singh ji.

When they left their earthly body, they left their worldly name as well. They merged back into SAT. When you do as they instruct and do simran on the Naam, you are automatically remembering all of the ones that SAT has manifested as.

But, if you start remembering and worshipping the earthly body and worldly name of any Guru, then you ARE NOT remembering the One God Named Truth anymore. You are focusing on the one that was sent. And that is no different from the ones who are worshipping countless demi-gods as well as Brahma, Vishnu and Shiva. They all got themselves worshipped INSTEAD of the One God who sent them. This has become a big thing in most religions that they have started worshipping their founder, rather than the NAAM that was inside them. This is why the Guru's themselves have said in Gurbani

Tudh agay ardas hamaree
Jeeo pind sabh tera.

Kahu nanak sabh teree vadaaaee,
koe na na janaay mera.
**Infront of you Lord I offer this prayer,
This body and soul are yours.
Nanak says all is Your glory,
(so) may no one know my name."**

And Guru Gobind Singh ji himself wrote that anyone who calls me as God will go to hell.

**"Those who call me God, will fall into the deep pit of hell.
Regard me as one of his slaves and have no doubt whatever about it.
I am a servant of the Supreme Being;
and have come to behold the wonderful drama of life."**

But, in Gurbani it also says in many place that the Divine Guru is Supreme God, e.g.

**"Gurdev satgur parbrahm pamesar
gurdev nanak har namaskara.
The Divine Guru is the SAT Guru
is the SUPREME TRANSCENDENT LORD,
Nanak bows to the DIVINE GURU."**

This is referring to the manifested NAAM, the SAT part that is the actual GURU, and not the physical body, wrapped in physical Bana and identified by a physical name that the SAT GURU had.

In simple terms, to understand this, God beyond Creation is Supreme, but when God manifests in the heart inside the Creation, He is the Lowest of All come here only to serve his creation.

Baba Ji explained to us that the Supreme God, Creator of the Universe, is known as SAT PARBRAHM – TRUTH the SUPREME GOD, and the manifested God inside the Hirdha in the creation is always known as SAT RAM DAS –TRUTH the slave of God.

That is why all of the Sat Guru's only called themselves as lowest of the low, slave of Truth, slave of the slave's of God. The SAT part of the GURUs is the manifested Naam. And being part and parcel of God, it is formless, nameless, colourless, without garb, without any physical mark. Guru Gobind Singh ji wrote it himself in the Jaap Sahib you read everyday,

**God is without any mark, quait, colour, caste or creed.
No one can give any explanation of His form, dress, outline and complexion.
God's form is stable, He is self-illuminated, with immeasurable power.
God is the king of millions of kings, and the King of kings of gods.
God is the Lord of three worlds (land, air, water) not only gods, men and demons,
but the whole vegetable world announces that none is equal and alike God.
None can utter all of Your names.
Only the wise call you by your blessed Naam.**

When they left their physical body, they left everything that wrapped the body (bana, 5Ks, long hair etc), they merged back into the SAT that they were part and parcel of.

When you recite SAT NAAM you are honouring all of the Guru's and Bhagats and saints who have ever manifested SAT in this creation in their heart. Then you identify your consciousness with TRUTH and go into BLISS OF TRUTH CONSCIOUSNESS (SAT CHIT ANAND). But, if instead of identifying with Naam, if you just identify with the physical things of the Guru and wrongly call them the Naam, then you have made them into God and will trap yourself in lower realms of consciousness - hell.

**"Those who call me God, will fall into the deep pit of hell.
Regard me as one of his slaves and have no doubt whatever about it.**

5)

"Atam ras jo janhi soi khalas dev prabh mai mohi mai tas mai ranchak nahi bhev.
Between God, Khalsa, Guru Gobind Singh is no difference"

Yes there is no difference in the LIGHT of GOD , inside God, Guru and the Khalsa (one who has light of God manifested in them - pooran jyot).

The one who experiences ATAM RUS - SOUL BLISS - SAT CHIT ANAND is the KHALSA. That is the One Dhan Dhan Guru Gobind Singh ji is saying there is no difference between him, them and God. NO DIFFERENCE INSIDE - ONE JYOT ONE LIGHT. If you are using these quotes to justify being the same as Guru Gobind Singh ji on the outside, then that is not the right interpretation.

Each person, Sant, Guru, Bhagat will be different on the outside because everyone has different karma and life experiences, but when the Divine Light, the Truth manifests inside, then that is the one and the same TRUTH - SAT. That is the IK that unifies us all, not the outer looking the same as each other and looking the same as our Guru.

What Dhan Dhan Guru Gobind Singh ji did was create an Army as was his Hukam from God to do so and gave army rules, army uniform and army discipline because that is how you control masses of people going into battle. It has nothing to do with their inner spiritual state.

Khalsa akal Purakh Kee Fauj.
Khalsa Parmathma Kee Mauj.
Khalsa is Imortal God's Army.
Khalsa is Supreme God's pleasure.

God bless all.

Singh: Nothing is born nothing perishes, you're quoting from Adi Guru Granth Sahib, if you took Dasam Granth Sahib, and Sarbloh Granth sahib into account, you would think differently. Mysticism and spirituality is a lot more than an objective view that everything external is a barrier to naam. Guru Nanak did not condemn rituals or outer garb, but those that are empty of naam.

Sometimes rituals can take us into inner awareness. The Guru who gave me mulmantra and gurbantra and naam, also gave me bani and bana. It works for me, I love it. I love my beard and hair, and see it as a gift. You might not, and may feel it's a burden, or unimportant. To me it is the Gurus mohar (stamp), one that many died to keep, including his sons. In the machine and science age, it's even more necessary. The whole world has been educated into English and "pent shirt suit boot" and cutting of hair. I even though the dust of all your feet, will not be enslaved in the passive aggressive colonial monster. I'm free and my kesh and kirpan show it. Peace.

Preeto: Veer ji, "Guru Nanak did not condemn rituals or outer garb, but those that are empty of naam." – Yes, "naam binna sabh mithya - without naam all is temporary." And with Naam everything you do as Gurmukh is dhan dhan – blessed, blessed.

**Burnt be those rituals and formalities,
Whereby I forget my Beloved Lord.
Man practices rituals in order to control his body,
Yet his mind wanders in all directions.
(Guru III, Vadhans Rag)**

So what did Baba Nanak ji see around him - mostly ancient religions that had lost the core of Naam and just the empty shell of rituals, superstitions, man-made belief systems, identification with religion which in turn led to animosity, hatred and so on. So he placed the Naam back at the core of people's hearts through his Eternal Blessings - GurParsaad. He served one and all as lowest of the low –

Nanak dassan dass ka dass
Nanak is the slave of the slave of God's slave.

He lifted people out of rituals and lower consciousness and into Truth consciousness through Naam Simran.

**Rises then the Devotee above ritual, above the domain of mind,
And is awake to the knowledge that the Lord Knows all.
(Sri Rag M. 1)**

Being the highest in God's Realm, He served as the lowest in this Earth realm

Eeha ka neech dargah ka ooch.
Lowest here is highest in God's court.
Guru Arjun Dev ji.

Dhan Baba Nanak ji never even called himself as anything but low eg,

Hau dadee ka neech jaat hor utam jaat saddiyaaday.
I am a low caste singer, only others claim to be something high class.

Dhan Baba Nanak ji served the Truth wherever He went on the dish of humility. His love, supreme love won over even the stone-hearted murderers (Sajjan Tug) and cannibals (Kauda Rakash) and selfish kings (Raja Shivrabh). You know the stories. The reason we are mentioning it is because along with NAAM extreme HUMILITY is the key to God's court - Dargah, within your own heart.

Baba Nanak ji says it as well:

Meetath neevay nanka gunn chungaayaa tat.
Staying lowly/humble is sweet, it is the essence of all divine virtues.

The ones who merge into the NAAM through their extreme humbleness, gareebes ves hirdha, become Pargatyo Jyot - God's Divine Light manifests within them. Guru Arjun Dev ji says :

Charan kamal ridhay antar dharay, pargatio jyot milay raam pyare.”
**Cherishing the Guru's feet in your heart,
the Divine Light manifests inside these extremely beloved ones of God.**

That Divine Light is called the TRUTH - SAT, that is the NAAM that is then distributed through the SAT GURU's ETERNAL BLESSINGS – GURPARSAAD.

God manifested in the heart of the Bhagats and Gurus is the SANT GURU. The heart is the SANT. And all of Gurbani is in praise of the PARGATYO JYOTs whether they are called SANT, HAR JAN, BRAHMGIANI OR KHALSA. Guru Gobind Singh ji wrote :

Pooran jyot jagay ghat meh tab khaalas tahi nikhaalas jaanay.
**The one within whose heart the DIVINE LIGHT MANIFESTS is the KHALSA
otherwise recognise no one else as KHALSA.”**

Guru Arjun Dev ji writes that everything of his belongs to these SANTS –

Tunn santan ka munn santan ka dhan santan ka
Body is the Sants, mind is the Sants, wealth is the Sants.

And so much more in gurbani in praise of SANT HIRDHAS (read Sukhmani Bani) – these are the ones within whom GOD is the SANT, the manifested Divine Light is within their heart, Gurbani has come true for them and only them. Their heart is pure as God itself, that is what is Khalsa.

And skip forwards to Dhan Guru Gobind Singh ji who wrote that he has come into the world to "protect the SANTS and destroy the TYRANTS." And we understand the spirit you are writing with to stand up against the falseness we see all around us and stand for something that is TRUE and beyond that. But look around at the falseness it is at the heart of the religion now. Everyone knows it but still goes through the motions of the religious rituals at the religious places. Do you see the Naam, the Eternally blessed Naam radiating from many faces nowadays? Or do you see another religion that has gone the way of the ancient religions that Baba Nanak saw around him?

Do you see even the religious Sikhs "protecting the Sants" or have they become more like the tyrants that are anti anyone who becomes PARGATYO JYOT because they don't look or act like what they think a Sikh should be like e.g. has cut hair, or people bow to them, or they give Naam without any need for initiation ceremonies or religious elders?

We never said it was a burden to wear the external bana, we wore them like you do for a long time, with the same spirit you have. But, the burden was to realise that what Dhan Baba Nanak ji to Guru Gobind Singh ji's effort to create SANT HIRDHAS and to protect SANT HIRDHAS from all backgrounds, has gone mostly to waste nowadays, because now the so called religious ones think humility is a sign of weakness, that any Pargatyo Jyot must be a fake and must be attacked and destroyed in order to PROTECT THE (manmade) RELIGION.

In the course of writing these replies to you we also received aggressive responses from a penji who thinks we are attacking her religion and then responds with hatred. She is just one of thousands who have this mindset within modern day Sikhism. She was not born with any hatred, but given an identity and then the false need to protect the religion and it turns into hatred of anyone she sees is not like her, and only limited superficial "love" for only those who are part of her like-minded religious group.

That is why we stepped away from the externals, because they identified us with a group of people that no longer are living to the ideals of the Guru's teaching to protect the SANTS, to make SANTS and to surrender to the SANTS. Who keep saying that only Guru Granth Sahib ji is their Guru but then don't actually do 100% what Gurbani is saying, because they keep hatred in their heart and justify it by thinking they are warriors of the tenth Guru protecting the religion. We never stepped away from the ten Gurus or Bhagats of Gurbani, we only strived to go deeper into their divine Gurbani – the light in this world –

Gurbani iss jag meh chanan ha.
Gurbani is the Light in this (Dark) world.

What most Sikhs are wearing and doing and behaving as now, is not a reflection of Guru Gobind Singh Ji because Sikhs nowadays have never met him in person so have no idea really and that is why they still argue about who's group is following the right way. What majority of Sikhs of doing now is just a reflection of all the Sikhs that they have met or read about and are surrounding them now. And all the in-fighting is always about external items – eg what to eat and what to wear (turban, bana, 5Ks), how long is the mool mantra, what technique to use when reciting the Gurmantr, how many pages in Guru Granth Sahib, who is giving the "real" initiation ceremony, who is following the "real" rehats (outer rules) of the tenth Guru? All is ego arguing with ego and has blinded those ones from the Truth that is sitting quietly inside Guru Granth Sahib ji, which we have strived to bring out and share with one and all in a simple way in a language everyone understands nowadays.

Singh: If u wanna believe in God be a mona . If u wanna experience God become a Singh full stop.

Preeto: Please look inside and ask yourself if what you have said has come true for you. Everything we have written is NOT our beliefs it is what has come true for us under the Eternal Blessings of our Sant Guru Sat Naam Baba Ji and Dassan Dass Ji and all Ten Gurus and Bhagats. The title of this topic "mona" vs "singh" is AGAINST the teaching of Guru Granth Sahib ji, and also in Guru Gobind Singh ji's Darbar all walks of life were welcome, as is also symbolised by the four doors of Harmandir Sahib, as is the reason for including 15 (non-sikh / non - SINGH) bhagtas in Gurbani. Be a Singh for the right reasons, be a Light in the world where all are welcome, be open minded, that is the first step of being Gurmukh. But, for all the Truth we have told with His blessings, you still don't understand, or don't want to understand. Baba Ji explained that without GurParsaad, Guru's Eternal Blessings, no one can understand SatNaam.

**The egotist is Blind; for his Conscience is Awakened not.
He is the Killer of himself and so also the Killer of the world.
(Majh M. 3)**

Please read the following by Dassan Dass ji with an open mind : [Discussion with a Sikh elder.](#)
God bless all.

30. Reply To Aggressive Comments From An Offended Sikh

Kaur: Preeto, you really are one confused soul. You messed up people believe that Dhan Siri Guru Granth Sahib Ji is just a 'book'...your cult has even had the audacity to treat it just like that without any respect. And what do you think about DasamBani (teaching of the Tenth Guru)? Your cult follows that disgusting xxxx (*false accusation removed*) who calls himself Baba Ji?!?! You guys kiss his cruddy feet and try and act all humble kissing 'the dust of your feet' ?!?! Lol. Stop being brainwashed. Stop the disgrace of your own family by spouting undercover tactics to recruit people into your disgusting, messed up cult. Jog on SHEEP.

Preeto: Kaur Ji, we know Singh Ji from along time, everything he has said we have replied to and he has replied to as well in a civilised way and we have stuck to Gurbani only, Dhan Dhan Siri Guru Granth sahib ji. We are also learning from Singh ji, we are just sharing what we have , as he is sharing what he has. This is how we learn and grow. We dont know why you have changed the topic and made it into personal insults. Does Dhan Dhan Guru Granth Sahib ji, to whom we do dandauth bandhna everytime and sing Gurbani from and love with all our heart, justify anything you have said? Dhan Baba Nanak ji Himself says "Hum nahee chungaa buraa nahee koe" - I am not good no one is bad. Meaning he has not judged anyone, then as His Sikh why do you? God bless you.

Preeto: Singh ji, thankyou for sharing your wisdom with us, we are always learning from you. Please forgive us our mistakes. We will stop posting now as we did not wish to offend anyone. God Bless All.

Kaur: oh and when they caught, they do a runner by 'we will stop posting now as we did not wish to offend anyone'

Preeto: Kaur Ji, we only offered to stop posting as we thought you were getting offended, and when people get offended they often say and do things they regret (Gurbani says that slandering is not good for your soul). If you want to carry on this discussion then it will be nice if you do not go into personal insults, unfounded accusations, name calling and so on.

Please do teach me about DasamBani and the quotes from Guru Sahib from there. Everything we have written is based on Dhan Siri Guru Granth Sahib ji - please go through our previous postings and tell us if we have said anything that is NOT in line with the TRUTH in gurbani.

When a person does not like the message, then it is easy to try and discredit the messenger, which is what you are trying to do.

Please carry on if that is how you wish to carry on, we will only call you penji (sister)- if you think its fake humbleness , that is fine, still we will call you penji and kiss your feet.

Baba Farid Ji says in Gurbani to kiss the feet of the one who slaps you. If you read our posts we are not against you or the Singhs or the Sikhs or the PANTH. all we are saying is a very simple thing, that follow gurbani 100%, GURU MANYO GRANTH means follow GURBANI 100%. Which means really try to understand what Gurbani is saying, rather than trying to make it fit in with what you are believing. That is showing the true RESPECT for Guru Granth Sahib Ji, not just bowing and doing ritual readings and daily ceremonies around it. Do those ceremonies by all means to increase your devotion, but its still meaningless if you don't actually read and put into practise what your Guru is saying.

But what you do instead is ignore Gurbani and instead believe that you cant attain God without externals of merely looking like a Sikh, which is the complete opposite of what Gurbani says. Once you understand that GURBANI is what makes a heart into a SANT, then if it is your destiny to do so, because a true KHALSA warrior - SIPAHEE, with the correct understanding of why the externals are there, why the identity is there.

EXTERNALS are there for the EXTERNAL situation that Sikhs were in, but, the outside situation has changed 300 yrs later and so has the preaching. The preaching now has to justify why we still need externals, so it all gets linked back to you need it for spiritual reasons. For example, we went to Sikh camps where we were told wrong things like :

- "the five Ks protect you from the 5 thieves," and then an educated Sikh gave us an hour lecture on how each K defended you against each one of the five thieves. But, the practical reality is that when lust overtakes you, it doesn't matter how tight you tie the knot in your Kacherra (shorts) you are wearing, nothing stops you relieving yourself! Or when ANGER comes in, as it has in your reply above, then none of your 5Ks stopped you from speaking with hatred, did they? Or when your religious pride got offended, none of the 5Ks reminded you to stay humble and just do Naam Simran, did they?

- "eating meat is disgusting and the blood stains your soul," when Gurbani actually says it is your bad deeds that stain your astral body and is known as karmic filth – "janam janam kee mayl". What you eat only affects your physical body, not your spiritual body. That is why in Gurbani , Dhan Baba Nanak ji says very simply only fools argue about meat and to eat what suits

your body. We guess you are probably a strict vegetarian as most religious Sikhs like yourself nowadays are. But has your diet made your words any more compassionate? Guru Arjun Dev ji says that real “meat” to avoid is the five thieves. We guess you would be horrified if you ate meat, but you don’t seem to be bothered that you let your ANGER thief consume you.

You call us brainwashed, but don’t see that all the beliefs you have you were not born with, but have been LEARNED by you from other religious minded people that you respect, and they do not even match up with the Truth in Gurbani that you call as your Guru but don’t listen to.

Please understand that strict vegetarianism only came into Sikh teachings after the British Raj interfered in Sikhism in order to weaken it and that is when they allowed Hindu holy men to run Harmandir Sahib (Golden Temple), so they taught the Sikh preachers the Hindu texts and vegetarian beliefs came in too. It was also around that time that Sikh holy men started using the title Sant and staying single and surrounded by young single men in order to do their preaching. This again was copied from the ways of the Hindu holy men. Along with the traditions of ritual reading of holy texts and getting paid to perform these ritual readings – which you see in the Gurdwaras nowadays as weekly Akhand Paats which have a price against them, or in many other Gurdwaras that we have seen in India, Hazoor Sahib, over 30 simultaneous Akhand Paats (earning a lot more money) for the Gurdwara.

Also from these Hindu holy men came in the practise of giving verses (Shabads) from Guru Granth Sahib (whereas before they gave it from the Hindu texts) to people to read and repeat a certain amount of times for a certain amount of days in order to fulfil their wants. Eg even now in India, our sister went to a Gurdwara with a strict vegetarian with “Sant” as their title. She wasn’t married at the time, he took a Shabad from Gurbani on a piece of paper, rolled it up and gave it to her to wear in a necklace. She had to recite it 21 times a day for 40 days and then her marriage blockage would be removed. She tried it, but nothing progressed in terms of marriage for many year even after that, but the “Sant” got his money and is still running his Gurdwara “business” (the main product for sale is the offer of boys to couple who want them in the name of the great Brahmngiani Baba Budda Ji – no Brahmngiani would be happy for un-truth’s to be done in their name). He tells them what to recite, what herbs to take, and if they have a boy, the family spends money on a band and they celebrate. If they have a girl, as my wife did after following his instructions, they are told, “well you must have not followed the instructions.”) This is exactly what Bhai Gurdas Ji said that Baba Nanak ji saved people from – from the clutches of the fourth Ved – Hindu holy book. Which if you read it, reads like a spell book – “recite this verse and this will happen,” etc. etc.

Once these types of so called Sants with Hindu beliefs entered into Sikhism, the rituals, ceremonies and paid services all came with them but based around using the holy texts of the Sikhs as the object of worship and pretty much ignoring the teachings within. Even recently our friend was teaching Kirtan at a Sikh School run by a Sant organisation in the UK, he said to them, why don’t you teach the children in Raag (classical), as that is what the Guru’s wrote the Gurbani in. He was told, that it was more important to them to worship the object of Guru Granth Sahib as if it were Guru Nanak Dev Ji sitting there, rather than actually what was written inside. And all of their preaching is done by singing in simple tunes, simple Punjabi about songs of the Guru’s and Sikhs and their founding Sant and the miracle he performed. As well as

ritualistic readings of Guru Granth sahib ji, intermixed with shabads and more and more rituals and ceremonies. Their preachers are called “Sant”, they wear white, women are not allowed to preach or read from the Guru Granth Sahib at their Gurdwaras and they are surrounded by young, single men who do not get married. Yet, most of their most devout followers are women. A friend of our’s dad got inspired by this organisation and went and lived with them for a month, after that he was so sickened by their in-fighting and hypocrisy, he completely lost his faith and could not tolerate our friend even going to a Sant.

- “Sants are all fakes and misleading the masses by behaving as living Gurus.” We were told at the Sikh Camps that all Sants are just fakes and misleading people. That even Gurbani calls them “Benares Kay Tug” – the thieves at Benares (holy place that Kabir Ji visited and commented upon the people there.) Yes, it is easy to believe this nowadays especially as we ourself have seen the example of the so-called “Sants” as described above. However, to then go and say that ALL SANTS ARE FAKE and that the ONLY SANT IS GURU GRANTH SAHIB is completely the wrong teaching, exact opposite of what Gurbani is saying. Gurbani is in praise of Truth and the ones who have realised Truth in their heart – Pargatyo Jyot. All of the Gurus and Bhagats in gurbani are basically telling us their life stories. That they were lost, lonely, outcaste and desperately seeking God but unable to find Him through the religious practises they saw around them. But, when their prayer was heard, they found the sangat of the holy, whom they served and were then blessed with Naam. Then with earning the Naam they learned to stay in utmost humility with total surrender of mind, body and wealth at their Guru’s feet. Until one day the object of their hearts desire – the Truth, God came and manifested. So their verses are telling us to do the same, to break away from false, dead-end religious practises, to pray sincerely from our heart, to do good deeds and refrain from bad deeds, to forgive others and accept what happened as part of our karma, and above all to seek the holy, to serve them selflessly and to receive their Eternal blessings of Naam. That true Sant is actually SAT – TRUTH, God Himself when He manifests inside the Hirdha of a divine soul. That is the SAT GURU. Means SAT is the GURU inside them. This didn’t change when Guru Gobind singh ji left, he declared that “Khalsa mera sat guru poora” – Khalsa is my SAT GURU. Meaning that the Khalsa, the one within whom the divine light of God has manifested, the SAT, is the GURU. And they bless others.

- “The only Guru now for the Sikhs is the Guru Granth Sahib – the Shabad Guru.” It is true that what divine words came from SAT in the Hirdha of the GURUS and BHAGATS is known as the SHABAD GURU. And that is Eternally Blessed and we meditate upon the source of all SHABADS which is the SHABAD – SAT NAAM. So Shabad is the Guru and your consciousness is the disciple to the sound of it inside. Baba Nanak Ji wrote it as: “shabad guru surat dhun chela.” So always there has been the Truth-Seeker, the Truth-Guru and the Shabad Guru which is given to the Truth-Seeker and blessed by the Truth-Guru. Guru Granth Sahib ji is the physical ink and paper that the divine teachings are written upon and preserved through the sacrifices of Sikhs throughout the last few centuries. However, it is NOT alive, it is not LIVING. This is also what was taught at the camps and in Gurdwaras around the world, that Guru Granth Sahib ji is the LIGHT of the Ten gurus “das patshahian da jyot siri guru granth sahib ji” – this line is added by Sikh committees to the ardas of Guru Gobind singh ji that proceeds it. It is a man-made statement. The LIGHT OF THE TEN GURUS is the same as the LIGHT OF GOD, which is the same as the DIVINE LIGHT that manifests inside a divine soul –

PARGATYO JYOT. Which is what Guru Gobind Singh ji called as Khalsa. And gurbani calls as SANT, BRAHMGIANI, HAR JAN and so on. Gurbani is the light for the world, “gurbani iss jag meh chanan ha” because when you sit and understand it, it makes you broad minded and takes each person out of the darkness of ignorance. But more importantly, once you are Eternally blessed with Naam, GurParsaadi Naam, and you sit and do your simran whilst listening to Gurbani, your consciousness merges with the Shabad, you feel exactly the love and light and extreme humbleness that the Gurus and Bhagats felt when they were delivering those divine words from their own heart. Gurbani comes alive in your heart when it combines with our soul. This state is called “shabd surat da mel – union of the word and your consciousness.” Please get rid of the false belief that Guru Granth Sahib ji is living. Ask yourself when in the printing process did it go from an inanimate ink and paper to becoming living and installed with JYOT – light of God, life force? Whilst people still believe it is living, they treat it like a human with human needs eg, lie it down on a bed, in winter put extra blankets on, in summer turn on a fan, on Rakhri day women tie Rakhri's on the Palki. This is all based on incorrect understanding which is preached by the youth preachers, Gurdwara gianis and so-called “Sants”.

Most of the religious practises you can see around you today are man-made by Panthic committees who were trying to formulate a religion after they saw the success of Christianity and the attack of Hinduism upon Sikh beliefs. Please spend some time and read up on Sikh History and discover the Truth for yourself as to where your beliefs have come from - not Gurbani, that is for sure. There are so many more examples which you can read about on the Truth versus Tradition section of the website.

Everything you say, please justify with Gurbani, every accusation you make please provide evidence to backup what you say, otherwise you are only trying to discredit the messenger to avoid listening to the message.

God bless you sister, keep our head at your feet in service of the Truth, may Satguru ji bless you so you can understand and accept it. Without His Grace no one understands Sat Naam.

31. Using High Sounding Titles Like Khalsa

Sat naam

Some of us use very high sounding titles with their names, shabad khalsa is a very highly commonly used shabad by many people, before using such highly shabads with our names we should understand what is the meaning of the shabad khalsa and then evaluate ourselves whether we are really a khalsa ? Even none of the satguru sahibans have called them a khalsa, dhan dhan satgur a

Avtar nanak patshah ji have used the shabads "neech, loonharami, gareeb, beycharaa, lalla gola" and so on many a times, dhan dhan satgur avtar dassam patshah jee have called himself "moh sey gareeb karore parey" he has even called himself a "keet" means an insect, but when we look

around in the sangat we see a lot of people call them as khalsa, when our satgurus have done completely opposit of this.

The real divine meaning of shabad khalsa is the one who is a puran braham gyani, the one who has puran jyot parkash in his hirda, whose rom rom has gone in to naam simran, who has all his bajjar kappats open including dassam duaar, who has achieved the enlightenment of all his sat sarivars, the one who has won over maya and merged in dhan dhan sat paar braham pita pamesar jee;s nirgun saroop, who has achieved param padvi, who has won over his own mind, who has won over panj doots and trishna, whose hirda have gone in to puran sachyari rehat, who has achieved atam rua amrit, puran braham gyan amrit, tatt gyan and have been blessed by akal purakh to serve the humanity. The mahima of khalsa is infact beyond description, and the one who becomes the charan dhool of the entire creation. That is why the ones who become real khalsa never call them so because they become charan dhool of the entire creation.

So it is our request to you all to come to the reality the truth and look at our ownself as to where we stand before we start calling ourselves as khalsa.

For more divine wisdom on this subject please see the following:

<http://www.satnaam.info/truth-versus-tradition.html>

Dassan Dass

32. Meaning Of Amrit-Dharee

The word “Amrit-Dharee” literally means “The one who has realised the prescence of Amrit (Immortal God) inside them”. However over the last three centuries it has been grossly misunderstood and misinterpreted among the Sikh Sangat. This word signifies a very high spiritual state of a soul, and should be used for a soul which has been eternally blessed with Gurparsadi Gurkirpa (God’s Eternal Grace and Guru’s Blessings) and is enjoying a very high spiritual state at least in the Realm of Grace (Karam Khand).

*My Beloved Lord’s prescence is the Amrit.
Don’t hold it back from my mind,
even for an instant. ||1||*

SGGS 404

Let us look at what is the real divine meaning behind this highly elevated spiritual state of a soul:

The word “Amrit” means the One God who

- doesn't die,
- is always alive
- will remain alive so for all Ages to come
- was alive in all previous ages.

What is “Amrit”?

It is the complete pure and pious The Truth.

What is the Truth?

It is Dhan Dhan Paar Braham Himself (God) and His “Aad Jugadi” (Ageless) Naam – “Satnaam”, as defined in the Mool Mantra. It is the Gurbarsadi (Eternally Blessed by Guru) Naam of Akal Purakh. It is also described as “Para Purbla Naam” (original primal name) of Dhan Dhan Paar Braham Parmesar :-

*(From the saint's) tongue came the praise Names to describe You.
But the Name “Truth” – SAT NAAM - is Your perfect, original Name (chosen by Yourself).
SGGS 1082*

The only one who is Eternal is the “Ik Oankar Satnaam” – the Eternal One God

- whose name is “Truth”,
- who is the Creator and The only Doer of everything “Karta”,
- who is the Immortal “Akaal”,
- the Unborn “Ajunie”,
- the Self-Illumined “Sabhung”

Except for IK OANKAR SATNAAM, everything else is perishable, is recycling and reincarnating, will remain recycling, and involved in the cycle of life and death forever.

The word “Amrit” is the Gurbarsadi Naam – “Satnaam” of Dhan Dhan Paar Braham Parmesar –

*I am a sacrifice to the Blessed Vision of Your Darshan.
By the Pleasure of Your Will,
You have blessed me with the Amrit of Your Naam, the Name of the Lord. ||1||*

SGGS 52

The Naam Amrit – “Ik Oankaar Satnaam” is Gurbarsadi and can only be blessed and given by a Puran Sant Satguru - a Puran Braham Gyani, who is completely merged in Dhan Dhan Akal Purakh –

The Naam is a Priceless Jewel; it is with the Perfect True Guru.

SGGS 40

The True Guru gives His Sikh the wealth of the Naam.
SGGS 286

The Amrit of the Naam, the Name of the Lord, is within the True Guru.
SGGS 1424

“Amrit-Dharee” is therefore a soul who has reached that level in spirituality where this Amrit has gone in to the Hirda (heart centre) and Surat (mind consciousness). Such a soul who is constantly and continuously drinking this divine nectar of Gurbarsadi Naam – “Satnaam”.

Such a condition of spirituality comes only in Karam Khand (realm of Grace) and above stages of Bhagtee when the soul goes into Ajapa Jaap stage –

*He possesses all qualities; He transcends all qualities;
He is the Formless Lord. He Himself is in Primal Sunn Samadee .
Through His Creation, O Nanak, He meditates on Himself (ajapa jaap). ||1||*
SGGS 290

and eventually

The Gurmukh meditates on the Lord with every hair (part) of his body.
SGGS 941

This means that every bit of the body and soul gets drenched in Naam. Every bit of the body and soul recites Naam on a continuous basis, and such a condition comes in Sach Khand. This is when a soul becomes completely truthful and comes under completely truthful conduct (Puran Sachyari Rehat). This completely truthful conduct (Puran Sachyari Rehat) is when one has :

- conquered over the Five Thieves and Hopes, Desires and Wishes,
- won over **Maya** completely,
- won over the mind
- come under Puran Hukam (Gods Perfect Command),
- eliminated the mind of its own wisdom and lets only divine wisdom prevail.

Such is the state of a soul who completely merges in Brahm and becomes one with the Almighty. There remains no difference between such a soul and Brahm Himself. Such a soul is called “Amrit-Dharee” who then becomes “Amrit Ka Data” Himself.

This is the Praise of a Amrit-Dharee in a very few words, otherwise the entire Gurbani is the Praise of :-

- Amrit,
- Amrit Ka Data (Giver Of Amrit), and
- Amrit-Dharees (Souls saturated in Amrit).

Dassan Das

34. The Real Amrit-Dharee

Before I met Baba ji I used to think that God is very close to people who are very religious - I mean who are Amrit-Dharee (initiated sikhs) and wear bana (sikh uniform), do panj bani paath (five daily prayers) everyday. My cousin brother who was from AKJ (Akhand Kirthani Jatha) impressed me with his talks about God and I would tell my parents that I wish to be Amrit-Dharee too. But they never encouraged me into it even though they are very religious, so my wish was never fulfilled. But now when I look back I am happy with whatever happened.

God accepts everyone whether you are Amrit-Dharee or not. However God is not there if you would rather believe in your own strength than His. The minute you believe you are nothing and start humbly asking, "Will He accept me or not?", "Am I good enough for Him?" He showers you with his grace and love. You just have to be humble and think of yourself as nothing to get his attention.

Thanks

Neecha di neech (lowest of the low)

===REPLY FROM DASSAN DASS (SLAVE OF GOD'S SLAVES) JI

IK OANKAAR SATNAAM SATGUR PARSAAD

DANDAUT PARVAAN KARNA JI

Bhenjee, you mentioned about Amrit-Dharee; you are the real eternal Amrit-Dharee, you have Amrit flowing out of your soul and body on a continuous basis, God Bless You with Sada Suhaag (Eternal Wife of God),

Dassan Dass (Slave Of God's Slaves)

35. Sukhmani Readings To Fulfill Worldy Wants

Sat Naam

Every word or Bani in Sri Guru Granth Sahib (SGGS) has one or two lines which have "Rahau" written at the end of them. "Rahau" means "Take a pause". If you want to understand the central idea of the entire word or baani, then, understand the meaning of lines which have "Rahau" at the end. There are some lengthy baanis such as Ashatpadi's, Sidh Goshat, Dakhani Oankaar and Sukhmani etc which have "Rahau" lines just in the beginning. The same rule applies here, the lines containing "Rahau" have the central idea of the bani.

Sukhmani has 24 Ashtpadi's. The "Rahau" lines at the end of first pauri of first ashatpadi have the central idea of the entire bani and all the 24 ashatpadi's are detailed description of the central idea. The "Rahau" lines are as following:

Sukhmani - Peace of Mind- is attained from the Amrit Name of God.

SGGS 262

It means, Gurparsadi Naam is the basis of all the pleasures and it resides in the hearts of True Saints. This idea is expanded upon through the 24 ashatpadi's as described below:

First three ashatpadi's teach that meditating on God's Gurparsadi Naam is the greatest of all religions and all benevolent actions preached by the religions. Ashatpadi's 4 through 6 preach that it is with Almighty's blessings that one gets blessed with Gurparsadi Naam. Ashatpadi's 7 through 9 teach that with the blessing of Almighty that the spirituality seeker gets the company of Saints and he or she develops a passion for Naam. All those Gurmukhs who have been respectfully called Sadh, Sant, Brahmngiani and Satguru in Gurbani, are in a continuous and constant state of delight and are jeevan mukat (freed from the cycle of reincarnation). They belong to all religions and the entire humanity.

The 10th and 11th ashatpadi's preach that all living forms are constantly praising the omnipresent God and they are getting subsistence from God. Ashatpadi's 12 and 13 teach that the persons who meditates on Naam, should be humble and believe in forgiving others. He or she should not slander anybody because the slandering by itself will keep them in the cycle of reincarnation.

Ashatpadi's 14th and 15th teach that one should depend on God only because God knows what is going on in everybody's heart and he is the only one who can fulfill everybody's needs. Ashatpadi's 16 through 18 preach that God is free from the bondage of Maya (Illusion of Material world) and is eternal. God's pure light can shine in somebody's heart only by taking refuge at the feet of a Satguru.

The 19th and 20th ashatpadi's preach that it is only through prayer that you obtain the wealth of Gurparsadi Naam. Ashtpadi's 21 through 23 reiterate that nirgun God (form of God that is purely light, Param jyot, without physical attributes) has created this play of his sargun sarup (the form that has physical attributes) in the form of this world. And God himself is absorbed in all his creation, is a part and parcel of everything he created. The fact that God is all pervasive, can be realized only by surrendering your wisdom to the Sant Satguru. The last ashatpadi teaches that all virtues are contained in God. All these virtues can be obtained by doing Naam simran. So his Gurparsadi Naam liberates you from the cycle of reincarnation (the greatest pain and suffering) and is the key to all pleasures and eternal state of delight. The Naam resides in the Truthful hearts of Bhagats.

Hence, the 24 ashatpadi's of Sukhmani teach that simran of God's name is highest of all religious deeds. Gurparsadi Naam, after a while starts residing in the Hirda of the worshipper. Eventually, it stays in the Hirda forever. As the spiritual people touch higher levels of

spirituality, they are referred to as Sadh, Sant, Brahmngiani and Satguru. At the end, the God himself resides in their Hirda completely and they become inseparable from God. In the gurbani, this stage (Param Padvi) is described as:

*There is no difference between the Lord
and the humble servant of the Lord;
O Nanak, know this as true. ||29||*

SGGS 1428

But the preacher class has mislead the sangat. To fulfill their vested desires, they ask the sangat to have Sukhmani paths done at their residences to get their material desires fulfilled. Across the entire globe, the sangat is overwhelmed with this false notion. In every city there are Sukhmani societies, with the impetus on Sukhmani paaths to achieve worldly pleasures and materials. Generous donations are collected from the sangat to arrange big gatherings for the purpose.

But this conduct of the preachers is not appropriate according to the central idea of Sukhmani, rather it is a gross misrepresentation of the bani and injustice to the cause for which it was written. According to the central idea of the bani, the divine nectar form of the Gurbarsadi Naam, is the source of all pleasures and delights. It resides in the hearts of spiritual people who meditate and do simran of Gurbarsadi Naam. Its simran has alleviated several spiritual people from the cycle of reincarnation. The simran should be done without any worldly desires otherwise you do not achieve any spiritual benefit, the mind won't quit wandering, you won't be able to attain a state of meditation and you won't feel connected with God.

The remembrance of God is the highest and most exalted of all.

SGGS 262

By doing simran of this invaluable gem of Naam, the wall of illusion (koor) shatters and your heart becomes pure and sanitized. The simran leads to stability in the mind and the opportunities of higher spiritual stages develop. By simran, Prabh jyot (the form of God that is pure light) eventually resides in the heart and you achieve the level of Khalsa (the pure one).

Puran Jyot Jagey Ghat Meh Tab Khalas, Tahi Nakhalas Jaaney.

*The one in whose heart shines for the God's Light is the Khalsa,
all others are not Khalsa.*

And that is why Guru Gobind Singh Ji has said:

**Atam Ras Jeh Janye So Hi Khals Dev,
Prabh Meh Moh Meh Taas Meh Ranchak Nahin Bhed.**

*The one who experiences soul bliss “Atam Rus” is the Khalsa,
There is no difference between the Khalsa and me and God.*

By doing simran, you achieve oneness with God. The last shalok of Sukhmani describes this stage, which is the pinnacle of spirituality.

*I worship and adore the Perfect Lord God. Perfect is His Name.
O Nanak, I have obtained the Perfect One; I sing the Glorious Praises of the Perfect Lord. ||1||
SGGS 295*

So, the sangat is requested, that keeping in view the meaning of the Sukhmani, they should get Gurbarsadi Naam from Sant Satguru and do the simran of Naam. Naam simran societies should be formed in all cities, across the globe and Naam simran samagams should be arranged. Sangat should not wait for the samagams to happen rather they should do simran all the time, around the clock. Well researched lectures on Naam should be arranged and literature on the subject should be distributed to the sangat. Gurduaras and all religious bodies should be requested to give preference to Naam Simran in their daily programs. This is the way several spirituality seekers will benefit and get alleviated from the cycle of reincarnation. Satguru and Parbrahm Parmeshwar will be very happy with this. People will be able to improve their life before and after death. This is the meaning of Sukhmani bani. Rather this is the meaning of the entire Guru Granth Sahib. Like:

Nanak's home (mind & body) is filled only with the Naam, the Name of the Lord. ||4||4||

SGGS 1136

Summary of Sukhmani Bani:

Parbrahm Parmeshwar's Gurbarsadi Naam is the source of all pleasures and it resides in the Truthful hearts of spiritually elevated people. In the Sukhmani bani the spiritually elevated people have been referred to as Sadh, Sant, Hari Jan, Brahmngiani, Poora Guru (Complete Master) and Satguru etc. Sukhmani bani is the praise of Brahmngiani and is robes of Brahmngiani. This bani contains the indescribable description of invaluable gem “Gurbarsadi Naam-Satnaam”. Following this Naam means you are going to live under God's will. The Naam is the weighing machine, the measuring weight and the weighed. After finishing the Sukhmani recitation, one should ask God for the blessing of Gurbarsadi Naam and devotional worship only. The prayer to achieve worldly pleasures is a big disgrace because only spiritual pleasures are supposed to be talked about. Like:

*One who performs selfless service, without thought of reward,
shall attain his Lord and Master.*

*He Himself grants His Grace;
O Nanak, that selfless servant lives the Guru's Teachings. ||2||*

SGGS 286

Satnaam is the primal name of God.

SatNaam - the name "Truth"- is the Giver of peace.
Nanak has obtained true faith from the Guru. 6.

SGGS 284

The one whose seeds of bhagti from previous lives germinate, they choose to pursue and finish the spiritual journey and achieve Attal Padvi. God himself plants the invaluable gem of "Satnam" in their hearts and gives them the level of Sant Satguru. Only these Sant Satguru's can give Naam to others and nobody else. This Naam is given by the way of blessings from Sant Satguru. Gurbani says:

Your Saints are very fortunate; their homes are filled with the wealth of the Lord's Name.

SGGS 749

Who ever has previous seeds of spirituality, have spiritual journey destined on their foreheads. As the right time comes, God makes these people meet Sant Satguru. The spirituality seeker gets Gurbarsadi Naam from the Sant Satguru and then completes his spiritual journey under the surveillance of the Sant Satguru. This is call the Gurbarsadi khed (the divine play).

*When the seed of the karma of past actions sprouted, I met the Lord;
He is both the Enjoyer and the Renunciate.*

SGGS 204

This article has been written because of the blessings of Parbrahm Parmeshar and Sant Satguru. This is a Gurbarsadi article.

Lowest of the Low.

36. Punishment From Akal Takhat - Truth never bows

Sat Naam

Truth Never Bows To Falsehood.

The Sant Satguru (Brahmgiani) never bows to Maya.

God is complete and infinite Truth and so are the Brahmgiani Satguru's, because their soul is merged into God. They have all the attributes and strengths of God at their disposal. They absolutely remain under God's will. Their Truthful living is focused on helping the human race unite with God.

The world that we see with our naked eyes, is under Maya, the illusion. Maya is negative or shadowy aspect of God. He himself created it in his own play. Maya acts on this world to tear it apart from the God. So, other than a few Bhagats who win over Maya, by doing utmost worship and Truthful living, the rest of this world plays under the influence of Maya.

Maya acts through its five vices: Lust , Anger , Greed , Emotional attachments and Ego. These five vices influence everybody's behavior and make people live the life of illusion. Under illusion they can neither understand the Truth (God) nor they can understand Sant Satguru's. So, the world is always at WAR with the Sant Satguru's. Lives of Kabir, Namdev, Ten Sikh Satguru's, Jesus Christ and several other Bhagats have been full of instances where the Empires, the people, the existing religions have opposed them and persecuted them. This is natural to expect because Sants live under Truth whereas worldly beings live under Maya. So, the two camps never get along.

Now how have these Saintly beings dealt with all this persecution. **THEY NEVER BOW IN FRONT OF PEOPLE LIVING UNDER MAYA.** Even though, they consider themselves as lowest of the low and as servants to all God's life forms. So, **TRUTH NEVER BOWS.** Let us explore few example cases:

They do not care for anything else, except their True Husband Lord.
SGGS 473

- Jesus Christ became a Sant Satguru while before that he was an ordinary carpenter. The empire at that time and the people alike, could not come to settle with the fact that Jesus was an embodiment of Truth, was God like and somebody not like them anymore. As a result Jesus was crucified. Now, **DID HE BOW IN FRONT OF THE EMPIRE OR PEOPLE?** Certainly not. Such was God's will, he did not cave in, sacrificed himself for Truth and went to Dargah with a shining face (Ujjal Mukhra).

- Kabir and Namdev both were asked by the empires to change their ways of Truthful living. Both declined and hence were tortured. Empires wanted to kill them, but God, with his Grace saved them and their glory spread every where.

- Jehangir, misinformed by Chandu and other jealous ones, ordered Guru Arjun to stop preaching Truth (Jehangir thought Guru Arjun's preaching was evil, such is influence of Maya). Guru Arjun did not give up and instead sacrificed his life by getting roasted in red hot sand and getting cooked over a Hot Plate.

- Guru Tegh Bahadur sacrificed himself by getting beheaded in Chandani Chowk in Delhi but did not BOW in front of the edicts of Aurangzeb.

- Both Guru Hargobind and Guru Gobind Singh fought several wars with oppressive Moghul empire to protect the innocent people from oppression. They never compromised their Truthful living with the demands of the oppressive empires at their times.

Guru Gobind Singh wrote Zafarnama (Victory Letter) to Aurangzeb, mentioning therein, how Aurangzeb operated tyrannically under Maya, did everything opposite to what his religion preached and disguised himself as a religious king. He told him flat out that Aurangzeb ruled a rule of deceit and lies and killed so many innocents. Also, Guru ji educated him how Guru Gobind Singh acted Truthfully and for the cause of innocent people and for the sake of Truth sacrificed his Mother, Sons and lot of Sikhs. But he told Aurangzeb that all was done for the sake of Truth and hence no sacrifice was too big. **THE TRUTH HAD ITS EFFECT, AURANGZEB COULD NOT LIVE LONG ENOUGH AFTER LISTENING TO ZAFARNAMA BECAUSE OF UNCONTROLLABLE GUILT AND DIED SOON.**

History is full of several examples like this and it is not possible to include every such occurrence in a brief article like this. This clearly demonstrates that **TRUTH NEVER BOWS. TRUE SAINT BOWS ONLY IN FRONT OF GOD'S WILL AND NOBODY ELSE.**

The worldly beings such as Preachers, Religions (because majority if not all of their dealings are under Maya), Empires, common people, all being under Maya bend over backwards when they are challenged enough or when they are afraid they are going to lose their face. In this case, as you can see, both parties are under the Maya. The judge and the guilty both actually are influenced by Maya and not Truthful. Only one under the influence of Maya, caring for his worldly reputation, will surrender and ask for being pardoned. Few cases in point:

- Sikh preachers and others go and beg forgiveness from Akal Takhat. Now judge for yourself who at Akal Takhat is Brahmngiani like Guru Hargobind Ji ? The entire business of convicting people and then giving them forgiveness after they execute Tankhah is done under Maya and has nothing Godly or Truthful about it. Both the convict and the Akal Takhat management are just giving an eyewash to the people ("Kunchar Ishnan")

- Roman church after few centuries, admitted that Galileo was right about saying that earth revolves around the Sun and not the otherway around and the church was wrong in opposing him at that time. The church made a written apology to Galileo.

- President Reagan apologized to the entire US Nation on the national TV for the Iran Contra affair. He admitted he was not clean on that issue.

So, the Empires Bow, Preachers Bow, Religions Bow because they operate under Maya, and do not do absolute Truth. History is full of examples of this kind also. **BUT GOD DOES NOT BOW, A TRUE SAINT DOES NOT BOW AND BOTTOMLINE IS: TRUTH NEVER BOWS.**

This article is written with the grace of God and Brahmngiani Sant Satguru Baba Ji.

A humble servant.

37. Guru Granth Sahib Ji's Teaching Versus What Some Sikhs Do

Sat Naam

The self-willed manmukh babbles on and on,
but he does not understand.
One whose heart is illumined, by Guru's Teachings,
obtains the Name of the Lord. ||3||
You may listen to the Shaastras, but you do not understand,
and so you wander from door to door.
He is a fool, who does not understand his own self,
and who does not enshrine love for the True Lord. ||4||

SGGS 492

What can you say to those people who :-

- simply believe in bowing to SGGS but not in what it says?
- only want to read and recite Bani but won't take wisdom out of it and act on it?
- want to wear the 5K's to show others that they are religious but do not want to change from inside?

O my friends go read and listen to the Bani with your mind more carefully by closing your eyes. Bani is talking about YOU as an individual and NOT about the Panth or Group or Sect.

According to their own actions, some are drawn closer,
and some are driven farther away.

SGGS 8

It does not matter the way you are dressed or look it is what you inside that counts. Bani was written to tell the world how the concept of Guru and disciple/learner/sikh works. Bani was not written for you to merely recite in the belief you are pleasing God and others.

The Great Dhan Dhan Gurus say that without good deeds, truthful living and Naam there is no salvation.

Baba replied to the pilgrim hajis, that, without good deeds
both will have to weep and wail.

Bhai Gurdas Vaar 1

Bhai Gurdas Vaar 1

O my brother you will also cry. SGGS says:

The True Guru gives His Sikh the wealth of the Naam.

SGGS 286

True is that shop, and perfect the transaction;
deal only in the merchandise of the Naam, the Name of the Lord. ||2||

SGGS 399

So who is your Guru – the “Panj Piare” or Maya or your self-centred mind or SGGS?

Furthermore Bani says:

Spotlessly pure is his reputation, and ambrosial is his speech.
The One Name permeates his mind.
Sorrow, sickness, fear and doubt depart.
He is called a Holy person; his actions are immaculate and pure.
SGGS 296

SGGS does not do any deeds, living beings do it. The interactions with other beings decides your future life and fate. If your deeds are full of falsehood then how can you get out of the cycle of birth and death. There is no liberation without controlling the five thieves. Then SGGS goes on to say:

One who has met the True Guru, remains awake and aware.
Such a person overpowers the five thieves. ||2||

SGGS 1128

SGGS 1128

Only those who are pre-destined will meet the Guru and serve him. If one does not have a Guru then what is the use of continually chanting and singing “Waheguru Waheguru” which means Guru is Great, Guru is Great?

If one

- does not want to go through the process of self-realization (man tu jot saroop hein) and change his deeds,
- does not try to see God in everyone (including wife, children, relatives & neighbors),
- does not become a great philanthropist,
- does not want to control his five vices

then what is the use of wearing the 5K's. They are not going with you when you die. Only Naam (Satnaam) and your deeds go with you.

Only the Name of the Lord, Har, Har, will go along with you. ||1||

SGGS 889

SGGS 889

Fareed, only those good deeds done in the world
will be of any use in the Court of the Lord. ||100||

SGGS 1383

SGGS 1383

SGGS goes into great detail to tell us what the Naam is, who has it and how you can get it. There is no mention of Panj Piaras being the givers of the Naam as is current Sikh belief. Whether you believe it or choose not to it is the truth. We are supposed to follow Truth.

One can not complain now that the divine wisdom was not available in common man's language so he could not understand it. If one wants to ignore it or does not want to get it and change who can help him.

By attaining wisdom you will not follow the religion of rituals rather religion of Naam and good deeds.

If people could meet the Lord by their own efforts,
why would they be crying out in the pain of separation?
Meeting Him in the Saadh Sangat, the Company of the Holy,
O Nanak, celestial bliss is enjoyed. In the month of Jayt'h, the playful Husband Lord meets her,
upon whose forehead such good destiny is recorded. ||4||

SGGS 133

- by Guru's Grace, I am a sacrifice to my Master.
Again and again, I am a sacrifice, a sacrifice. ||1||

SGGS 157

SGGS 157

The essence of all religion is the Lord's Name alone.

SGGS 296

Rehat Pyari Mujhko Sikh Pyara Nahen
Rehni Rahe Soi Sikh Mera; Oh Sahib Mein Uska Chera

Your internal code of conduct is precious to me, not just calling yourself a “Sikh”.
The one who abides by the internal code of conduct is my Sikh.
That Sikh is my Master (SAHIB) and I am his disciple.

Are you such a Sikh that can be called “Sahib” by Guru Gobind Singh Ji? Look at yourself before
you call yourself a Sikh or a Khalsa. It is unfortunate where Sikhism has ended up now after all
the hard work and sacrifices made by Dhan Dhan Gurus and the divine wisdom provided in
SGGS. Like every other religion, commercialism has taken over. People are following rituals
and think they are doing religion.

SGGS says the true religion is Satnaam and truthful living every second of the day. If you do not
believe and act on what SGGS says then what is the difference between bowing to it and statue
worship. The great Dhan Dhan Gurus and Bhagats calling themselves lowest and bowing to a
Sikh showed us the way. When will you do the same and become a saint or brahmgianni for
who even Shiva is looking for.

Brahmgiani khojay mahesur
Even Shiva searches for the BrahmGiani
Sukhmani

The above has been written with the blessing's of Dhan Dhan Parbrahm Parmesher and my Dhan
Dhan Sant Satguru Baba Ji.

38. Do we need living Gurus and Sants?

Sat Naam

Question:

We do not need living Gurus or Sants. God alone is the giver of grace and Gurprasadi Naam. What do you think?

Answer :

We should be looking up to Sri Guru Granth Sahib ji for answers to all of our questions. What is house of Nanak? Let's understand this first. The house of Guru Nanak is Sachkhand - not any different from the house of other Gurus or Brahmgiannis – regardless of the caste, creed, colour or the faith. All faiths or religions merge in Sachkhand (like all rivers merge in the ocean eventually) if followed truly.

Now, let us talk about 'past practices'. Aren't we supposed to follow the past practices established by our Gurus? The SGGS Ji itself was compiled in the past for all of us to follow for everyday guidance in complete (not only limited to spirituality). It cannot be classified as "has been", rather it is a total truth and it prevails through all ages. What are you saying that we should not be believing SGGS Ji? Is it a thing of past for us now? What does it mean? Should we just bow in front of it and worship it as a stone?

Wasn't Bhai Lehna blessed with the Gurparsadi Naam by Guru Nanak Dev ji? Why did he need grace of a Living Guru – Guru Nanak? The Lord was there for him even before he met Guru Nanak Dev Ji. This is because he was destined for a Gurparsadi Naam only through Guru Nanak Dev Ji.

*Just as I had heard about the SatGuru, so I have seen Him to be that.
He re-unites the separated ones with God; He is the Mediator at the Court of the Lord.
He implants the Mantra of the Lord's Name, and eradicates the illness of egotism.
O Nanak, he alone meets the True Guru, who has such union pre-ordained. ||1||*

SGGS 957

Did Gurparsadi Naam not go on through other Gurus the same way? Why did Bhagat Kabir Ji, Bhagat Pipa, Bhagat Sain and others went up to a Living Guru – Bhagat Rama Nand Ji?

The True Guru gives His Sikh the wealth of the Naam.
SGGS 286

Now, the fifth Satguru Arjun Dev Ji sent Mata Ganga to a Brahmngiani – Sat-Ram Das - Baba Buddha ji for blessings of a son. Was the Guru out of line here in seeking for the graceful blessings of a Brahmngiani? Absolutely not. The fifth Guru's family was destined without a son. It was His servant Baba Buddha Ji who blessed the Guru-Ghar, when Mata ji went to seek for his blessings in a extremely humble manner.

Gurbani says:

*The devotee can release anyone from my bondage,
but I cannot release anyone from his.*

SGGS 1252

The Brahmngianis can change the destiny over and above what Lord has written for us. On the other hand, the Lord declines to change the blissful deeds of a saint.

The Saints hold the key to it in their hands. ||2||

SGGS 893

The fifth Guru's family respectfully bowed in front of a Brahmngiani for his blessing. Are we common Sikhs (trapped in Maya with our own manmat) superior to the Gurus, and would not do what our Gurus did? If we don't, then we are planting seeds for nothing else but hell.

God is everywhere. So why do we go to Gurdwaras? Why do we bow in front of SGGS Ji.? There must be good reasons to do so. The SGGS Ji represents the Divine Wisdom (Brahmngyan – Dhur ki Bani) that came through the hearts of the Gurus and Bhagats. The Lord does not have a physical body or a color or a creed. He is beyond cycle of death and birth. How does he communicate or how will He? He conveys his wisdom and message through his saints, prophets like Jesus Christ, Mohammed, Buddha, Mahavir Jain, Krishna, Guru Nanak, and other Gurus and Brahmngianis. Can we deny it?

In the Company of the Holy, one dwells with the Supreme Lord God.

SGGS 271

Why does a religion start with the blessings a saint or a prophet under His will?

In the Society of the Saints, I see God deep within my being.

God's Name is sweet to me.

SGGS 293

When you doubt the need for the living Sants you are denouncing the Lord, the SGGS Ji - His true wisdom, Gurus, Bhagat and Brahmngianis. Are you saying that Sukhmani Sahib is a waste – when it praises the pargatyo jyotes –Brahmngianis, sadhs, sants?

*One whose mind is a home for the Supreme Lord God
- his name is Sat Ram Das, the Eternal servant of Truth.*

SGGS 274

A Braham Gyani, is a living God Himself on the earth, and Akal Purakh resides in His Hirda – He is completely absorbed and united with the Almighty, there is no difference between Paar Braham and a Puran Satguru.

O Nanak, the God-conscious being is Himself the Supreme Lord God. //6//
SGGS 273

The individual who cannot appreciate the grace of Sat Ram Das (Servant of Eternal Truth) or Brahmngianis has already forfeited his bhagti. The SGGS Ji clearly defines a "Satguru", and how he blesses us via a living human form.

The one who knows the True Lord God, is called the True Guru.
SGGS 286

The Lord is everywhere all the time. So why did Baba Makhana Shah Lobana look for the ninth Guru? There must be a great need for the Guru.

Remember, all this happens under His Total Will. The Almighty sends his special sons – Brahmngianis, Prophets, from time to time for a reason. He is going to keep on doing this forever.

*In each and every age, He creates His devotees
and preserves their honor, O Lord King.*
SGGS 456

We need to acknowledge Him and His embodiment - Sants and Brahmngianis. Furthermore, we are blessed if we find one such saint. SGGS Ji says we ought to surrender ourselves (manmat) to serve them.

They are absorbed in Him and can give us the true wisdom in a very simplistic manner. When we go to the company of a Sat Ram Das, we cannot simply be selective for our own selfish desires. We do not stop with an incomplete knowledge and trap ourselves in the wicked ego. In doing so, we are doing like what the 330 million gods and goddesses (devtas) did.

Yet, these devtas probably did not slander anyone. We need to go along the total journey. It will not be complete if you turn your back on a Gurparsadi Naam.

*Without the True Guru, the self-willed manmukhs do not find liberation;
they wander around like lunatics.*
SGGS 39

If someone starts slandering the saints, then they dig themselves into a deep hole of mental sickness. Once again, He preserves the Honour of His beloved Saints. All the slandering of Baba

Ji has not affected him a bit, yet he is glorified even more with his ever luminous face. SGGS Ji clarifies –

One who slanders the Saints, O Nanak, shall be reincarnated over and over again. ||1||
SGGS 279

Furthermore, let me tell you without even naming or thinking about a sant, and without understanding the total path of truth if you go against the truth alone, your bhagti is still forfeited. This advice is still a blessing to help you and others.

We are conveying the message of truth per SGGS Ji and nothing else. We are tasting the amrit - ambrosial nectar (naam-khumari) with the blessings of Sant-Satguru Baba ji, and the grace of the Lord. Baba Ji asks everyone to chant Lord's name "Satnaam".

When we say Dhan Dhan Parbrahm Parmeshar, we mean it with luminous faces. If there is any bit of falsehood in what we are doing here, then the Lord within us will not glow our faces, rather He would darken us. You can see it for yourself.

A Brahmngiani is beyond what words can describe in any Dharam or Puran, Kuran, Ved Kateb, or even SGGS Ji . The SGGS Ji clearly says so (the absolute truth):

These letters shall perish; they cannot describe the Imperishable Lord. ||1||
SGGS 340

If you want to be a Sikh, then please be a true one per SGGS ji. Surrender yourself completely and give up the inferior self-willingness (manmat) or duality (dubidha). This again happens with a Brahmngiani's kirpa per SGGS ji. If you do not acknowledge a saint or a Brahmngiani, then the inner darkness will prevail for ever. If the Sikhi path does not suit you, follow whatever other faith you like but be a true follower of your Guru, and the Lord. The very basics are the same. Essentially all the faiths in pure form lead to the one and the only one God.

This write-up is made possible by the grace of the Lord, and the blessings of a Sant-Satguru.

A Humble Servant

39. Sikh Controversies about eating meat & Raag Mala

Sat Naam

Part 1

Here is Baba Ji's wisdom on these –

1. Eating Meat, Eggs or Fish

Baba ji urges everyone not to get trapped in any wasteful desires. Eating meat, eggs or fish has nothing to do with the spirituality as long as you do not desire for it. Or if you do not kill a bird or animal with the desire to eat its meat. If you happen to be at a place, where meat or eggs is the only thing available to eat – there is absolutely nothing wrong with eating any of these. It is perfectly fine to eat what is available. The process of seeing holy food (vegetarian) and unholy food (meat) is duality – Dubidha – not seeing God in all. A Lord's true devotee eventually becomes like Him, and carries a singular vision (ek drishat). You go to the grocery shop, and if He happens to take you near the meat area, and persuades you to buy it – a true devotee wouldn't discriminate. The meat is another item like lentils or vegetables in the store.

*The fools argue about flesh and meat,
but they know nothing about meditation and spiritual wisdom.
What is called meat, and what is called green vegetables?
What leads to sin?*

*It was the habit of the gods to kill the rhinoceros,
and make a feast of the burnt offering.
Those who renounce meat, and hold their noses when sitting near it,
enjoys flesh at night.*

*They practice hypocrisy, and make a show before other people,
But they do not understand anything about meditation or spiritual wisdom.
O Nanak, what can be said to the blind people?
They cannot answer, or even understand what is said.*

SGGS 1289

On the other hand, if you desire for it and say that today I am going to cook and eat meat only, when vegetables or other kind of foods are already available. This is an obvious desire, and can take you backwards from the path of spirituality. Eating horse meat during the war times (at Anandpur Sahib) was completely under His Hukam as the Tenth Guru and Sikhs did.

Whatever He gives us, we eat; says Nanak, He is the True Lord.

SGGS 489

An animal or a bird or a human being is destined with a certain life time, and eventually will perish away. The bacteria in our body due to an illness itself is a form of birth. We get cured as the bacteria completes the life cycle (similar to the rest of the 8.4 million life forms). It is a part of “Aape Ras – Rasia”. meaning God Himself is the taste and the taster.

Baba Ji himself eats meat, eggs under God's grace (if offered by any one). He puts the souls of those animals into God's court as he prays and thanks the Lord before eating. The animals or birds happen to serve the rest by offering their dead meat to feed them, and in a way are better than human beings. So does the `vista ka jant' (stool-worm), is born, lives, and dies under His will (separate from the body of the host). The vista ka jant (stool-worm) is a separate jyote (spirit), just like the bacteria in our body (eyes, ear, nose, throat and the sperm...).

2. Raag-Mala is Dhur Ki Bani – God's Word.

It signifies the glorious music of the Lord. It is the happiness that evolves through the meeting of Nar-Nari (Lord –Devotee). This very state cannot be described, and it can be felt by the "Suhagins" of Lord. The Raag itself is the feed for the soul and the soul flourishes when it absorbs the heavenly music of the Lord.

The Raag is a medium of pure state that connects us to the pure one. The Raag acts as a catalyst (enhancer) for the spiritual seeker, and it helps in connecting with the Almighty. The true understanding of this occurs when one is moving towards the purity(true worship of the Lord).

The Lord Himself is the creator of the Raag. Raag and Raagni are the two sides of a scale – takri tol tarazu. From it came Adam and Eve in the dargah. From Him came – Sun & Moon, Heaven & Hell. Day & Night, Poem of Love – the notes in sat-saagar (seven sarovars). The whole Universe is moving under His will in a very melodious manner.

The Anhad-Naad itself as quoted in SGGS Ji is a Raag of various unique sounds blended in a harmonious manner. The baby's laughter & cries are the true love –Raag / Raagni. The meeting of male & female in sohaag is Raag / Raagni. The Gurmukhs listen to this day and night.

*The Unstruck Melody constantly vibrates within;
my mind is exalted and uplifted-
I am lovingly absorbed in the Lord.*
SGGS 91

Now, if we look back at the history of Ten Guru times – Guru Nanak Ji Himself sang the Bani in various Raagas with the music played by Baba Mardana Ji. The Gurbani quoted in SGGS Ji is Dhur Ki Bani – was conveyed by the Gurus and Bhagats exactly the way it came to them. As we notice in SGGS Ji –most of the Bani is quoted in Raagas.

*The Unstruck Celestial Music vibrates for them at the Lord's Door,
and they are honored at the True Door.*
SGGS 42

The Raagi-Kirtanias used to sing Gurbani in pure Raagas during the times of Gurus. The knowledge of pure Raagas has diminished over the time, yet we find few Raagis still doing kirtan in pure Raagas, such as Bhai Samund Singh, Bhai Dilbag Singh, Bhai Avtaar Singh, Bhai Jawalla Singh, Bhai Chand (from the enervations of Baba Mardana Ji).

By great good fortune, one sings the Kirtan of God's Praises.
SGGS.

Guru Nanak Sahib went to Baghdad during one of his long trips (Udasi). At one time Baba started singing Gurbani in Raaga around mid-night. The venue happened to be in the vicinity of the dera of Peer Bahabul Din – A Muslim Saint. Guru Ji was opposed by the radical ones as the music is not accepted amongst radical muslims.

Guru Patshah gave this godly wisdom to the muslims including the Peer that Raag is the creation of the Lord, and singing His praise in Raaga only creates bliss. If you attach the same Ragga with a wrong doing of lustful dance, and get absorbed in it. This can be the source of the hell for you. The Raag itself is pure, and adulterating it with evil deeds only creates the ill results.

Raag-Raagni is God's own desire to know Himself by unfolding His Samadhi after 36 Ages, and to glorify Himself in the dance of meeting, separation and then meeting again. He created this play of Love Himself. Raag was deaf mute (pingla) at creation, and Raagni was the first sound.

*Meeting her Husband, the soul-bride sings the songs of joy,
and celebrates her Lord and Master*
SGGS 499

That is why to Him, a true devotee is dearest than even the very self. He serves His devotees. The child is the father of man.

A Humble Servant

Part 2

Raag Maalla provides a brief description of various Raags and Raagnis. It is a part of Sri Guru Granth Sahib Ji. It is an index of various Raags & Raagnis as such. One can truly understand these definitions in the true Samadhi abhias with His blessings. All the notes are married in a pure rhythmic state in a pure raag. The raags are embodiment of pure feelings or states of pure emotions blended with various parts of day and night. It is true that all the Raagas listed in SGGS Ji are not enlisted in Raag-Maalla. What do we know about this, and should be engaged in any such accurate assessments?

The soul purpose of a Lord's devotee is to enlighten the very self. The Sri Guru Granth Sahib Ji is Dhur Ki Bani - the godly wisdom communicated through various Brahmgiyanis (Gurus & Bhagats). One ought not to indulge in getting in the nth degree details and any such backgrounds of this brahmgyan. The Lord is infinite – beyond explanation, and so is His wisdom. In fact we have to break our scaling abilities, and empty up ourselves like a little baby. Daas can try describing one of the personal experiences here. Daas was casually sitting down in the living room (of course with His company) one day. A quote from SGGS Ji came in the thoughts, and

the urge was there to analyze, and understand it completely. A trace of ego was building in. A set of meanings and explanation walked through the mind. The meanings of the very quotes kept on changing every few seconds, everytime the mind tried going a bit deeper into the Gurbani. Daas went through this process for couple minutes, and then the Lord conveyed the message – "I am beyond description, and no one can understand Me, My Bhagats, and My Divine Wisdom in complete".

No one knows Your limits.
SGGS 268

Daas apologized before the Lord, and begged for nothing but His limitless love. Daas is grateful to the Lord to clarify this bharam sooner.

A similar situation occurred with Bhai Sahib Bhai Vir Singh Ji many years back. He was engaged in writing the translation of Sri Guru Granth Sahib Ji over few years of his efforts. Bhai Sahib Ji got into severe depression as he was coming closer to the completion of this task. He isolated himself completely from everyone, and instructed his sevadar not to let anyone come to his room. The sevadar was asked to keep log entries of all the visitors so that he could communicate with the visitors later on. The Lord sent Brahmngiani Baba Harnaam Singh Ji Rampur Kheda Wale to visit Bhai Sahib Ji. Baba Ji had never physically seen or met Bhai Sahib Ji before this (yet they were soul mates).

As Baba Ji was talking to the sevadar, Bhai Vir Singh ji realized (through his anbhav) this. He asked sevadar in a loud voice (from a deep room) to send Baba Ji in. Upon asking by Baba Ji, Bhai Sahib Ji explained the reason for his depression – He was occupied in writing the translation of SGGS Ji for quite sometime. Now that he is almost near the end, he is realizing that the translation he did in the earlier days is not accurate anymore (the meanings now are lot different), and this is worrying him a lot. His biggest worry is if this translation gets out to the public, it is going to do a disservice by locking the finite explanation of infinite brahmgyan. It can mislead many spiritual seekers. This was the reason for his depression. So, the point here is that the meanings of the Gurbani for an individual relates to his or her spiritual state. The meanings take a different turn as the level of purity in devotee's mind is elevated,. "Karte ki mehama varan na sakoon""Ooche apaar beant soami"

The Gurbani is the most precious jewel of all. The mind itself is analogous to a mirror. The clarity in the mirror goes up as it gets cleaner. SGGS Ji quotes –

*Their minds become pure, and they remain immersed in the Lord;
they are honored in His Court.*
SGGS 26

If you want to know more about Him or His wisdom, seek for the company of His saints or Brahmngianis. Do not get trapped into the illusion of deh-pooja though. You have to serve the Guru selflessly, and get his blessings to accomplish the salvation as was done by Bhai Lehna Ji. Bhai Lehna ji saw the Lord in Guru Nanak Dev Ji. Bhai Lehna ji was destined to get the salvation through Guru Nanak's blessings. With his total surrender, utmost faith and service, he

eventually became the Naanak himself – "Guru Angad". The Lord Himself does not take birth, or has any shape or color. Yet, he becomes apparent through His bhagats. SGGS Ji quotes –

*When this soul and that Lord are blended, then, having been blended,
they cannot be known separately.*
SGGS 342

We ought to read or listen to the Gurbani and act on the brahmgyan. The meanings will come out as the spiritual state elevates.

Those Gurmukhs who have tasted it remain intuitively absorbed in the Lord.
SGGS 26

We cannot conceal the Infinite Lord, who liberates us. We should simply engage in a selfless prema-bhagti (devotional-love), and get out of any scaling ideas. He is beyond any of our imagination, and He Himself is the scale of Total Love (self).

*God Himself is the balance scale, He Himself is the weigher,
and He Himself weighs with the weights.*

SGGS 605

A Humble Servant